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THE
UNITED BRETHREN'S
Missionary Intelligencer,
AND
RELIGIOUS MISCELLANY;
CONTAINING
THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;
With other interesting Communications from the Records of that Church.

No. VIII. FOURTH QUARTER, 1823. Vol. I.

EXTRACT

From the Journal of the Mission at New Fairfield, Upper Canada, from June 1, 1821, to April 30, 1822.

(CONCLUDED FROM THE LAST NUMBER.)

January 1, 1822. Early in the morning, the children and many of the adult Indian brethren and sisters came to Brother and Sister Luckenbach to wish them a happy new year, when the missionary admonished the children to live to the Saviour's praise, in this new period of time, to frequent the church and school diligently, and to be obedient to their parents and superiors—whereupon Sister Luckenbach made them presents of apples and cakes. The sermon, by Brother Haman, was from Luke ii. 21. treating of the saving name of Jesus. In the meeting for the children, Brother Luckenbach baptized Levi, an infant son of Renatus and his wife Salome. Afterwards the remains of our late Sister Peggy were interred in our burial ground.

3*d*. Mr. John Dolson and lady returned home, having according to their own declaration spent some very happy days with us.

Sunday 6th. We celebrated the feast of Epiphany or the heathen festival, as usual, with morning prayers, a sermon, and a love feast. The latter was enlivened by interesting communications from the Diary of the Hottentot congregation at Gnadenthal, which Brother Haman read and Brother Tobias interpreted to the congregation who listened to them with attention and profit. In the evening meeting we had the pleasure of imparting absolution to the Indian, George, and receiving him into the congregation, who for many years past had led an immoral and sinful life. It is our cordial wish and prayer to the Lord, that this soul may now thrive as a plant newly set in the Lord's vineyard and yield the pleasant fruits of righteousness.

After the holidays, the schools were recommenced with the boys and girls. Many of them manifested a great disposition for learning, and in their way, have made considerable progress in spelling and reading. Adults too, in their houses are often seen on Sundays and other days reading the books lately presented to them, which employment we hope will be rendered profitable to their souls.

On the 14th and following days, all the Indian brethren were busily engaged in felling trees in the woods, towards making an addition to the missionary's house, which wanted a cellar, and more room to accommodate visiting travellers. The timber being cut at about the distance of a mile and a quarter from the town, was hauled in on two sleds by four yoke of oxen. The Indian brethren then conjointly squared it, and the sisters furnished the workmen with provisions. We were much gratified on this occasion by observing the readiness with which our people assisted their teachers and did what they were bid. When the work was finished, Brother Luckenbach, after a meeting in the church, publicly returned them his thanks for their active assistance.

To-day Brother Haman, while on business in the settlement, preached a sermon at Mr. Missimer's, in a Methodist meeting, and afterwards attended a class-meeting which their minister held.

17*th.* Boaz, a sick Brother, came to Brother Luckenbach and said: "I am sorrowful and yet rejoicing. I am sorrowful when I think, that during this intensely cold season, my brethren forget to provide fuel for me, which I should suppose to be their duty, since I can't help myself. At the same time I rejoice that the Saviour has helped me along. Yesterday evening, it being very cold, I had but one log to lay behind, and one small stick, which I set fire to, while relying on the merciful aid of my Saviour. He did not confound me; for when I awoke this morning, the small stick, to my surprise was still burning, and I had slept tolerably well. It then came into my mind, how our Saviour with a few loaves and fishes, had fed a great number of people, and how all were satisfied. I see how much depends on our trusting him and then he will also bless our temporal store."

19*th.* The Rev. Mr. Ralf, minister at Malden, paid us a visit on his return from York, and with his brother, staid with us over night. Sunday 20th, he was present at the meeting, when Brother Haman preached from Mat. xvi. 21—23. At parting from us, he remarked: "I perceive that in an artless and simple manner, you make Christ crucified the main theme in your doctrines and discourses. Henceforth I shall likewise endeavour in my discourses to dwell chiefly on what Jesus did and suffered for us. In those sermons, which have hitherto served as models to me, I seldom find mention made of the name of Jesus, as they are chiefly of a moral and legal tendency, which will never afford rest to the soul."

24*th*, was an excessively cold day, Fahrenheit's thermometer being at 15 degrees below zero. During the past season, a number of people in our neighbourhood, perished by the cold. Among them was a woman, who, with her husband and another man, not being suffi-

ciently screened with clothing against the cold, were gone in a sleigh to Bear creek to reconnoitre the country, in order to look out for a tract of land to purchase. On perceiving that they would, on their return, not be able to go by the way they had come, for want of houses to warm themselves in, the two men left the sleigh for a short time to go in search of another road, by following which they hoped to gain the nearest dwelling houses in those parts. But on their return, judge of their grief and surprise, on finding the poor woman sitting erect in the sleigh and frozen to death!

25*th*. Eight Indian brethren assisted our French Brother Peter Resseti in making a canoe of a poplar tree, that measured five feet in diameter.

In the beginning of February the majority of our brethren were out upon the racoon chase, in various directions, some southwardly as far as Lake Erie, others northwardly, and staid out several weeks. Our hunters are very industrious in procuring as many of these animals as possible, partly because their skins are of considerable value, being taken at par with silver coin at the stores, and partly, because the people have no other means at present of making a living, the grain being very low in price.

10*th*. Speaking individually with the communicants this month, one sister said: "I continually feel that I am a great sinner in whom no good thing dwelleth; indeed I feel that I sin with every breath, and that my life, my works, and the thoughts of my heart, are not pure before the all-seeing eyes of my Saviour, who knows the innermost recesses of my heart, &c." Another sister said with tears, that her heart often loudly accused her on account of offences committed several years ago, which she had always kept secret—that therefore she was constrained to disclose them, because conscience was continually alarming her, that a time was approaching when all sins committed in the dark, would be brought to light and judged, on which occasion she would have to appear as a hypocrite, although men now, did not consider her as such. She therefore felt desirous to divest herself of the burden of an accusing conscience, since she plainly saw, that she could in no other way obtain peace of mind. She went away much comforted and thanked us for the advice we gave her, to deposit the whole of her burden at the Saviour's feet, and added: "The Saviour gave me no rest, until I revealed my sins, that they might be done away and pardoned in this world."

Tobias, speaking of his past course of life, said: "When I regard my walk and conversation, I seem to be like a man encountering the drifting ice. At the peril of life, with much labour he steers his course; hardly has he escaped one imminent danger, by getting clear of the ice, when another drift supplants the former, and once more reduces him to great distress, so that he loses all hopes of finally effecting his escape. In such vicissitudes of hope and fear, I live. When I meet with any distressing difficulty, I frequently think, here I shall not be able to effect my escape—this will probably sever me from my Saviour. When then again I earnestly call in the aid of the Lord, I find I am re-

lieved—the danger passes over and I begin to be at rest; but no sooner do I grow careless and forget the sorrow I felt on account of my sins, than some new trouble comes on, that reduces me to great distress, until I once more have recourse to the Saviour, and thus I always see, how from time to time, he helps me out of successive trials."

Sunday 17th. To-day Gideon, opening his mind to Brother Luckenbach, said: "I see that I am a miserable slave of sin, and in particular, that the sin of anger has gained such a powerful ascendancy over me, that I abuse and maltreat my wife, not only when I am in a drunken, but even in a sober mood. I am accordingly come to inquire, how I may get rid of my passion?" He was desired to turn to Jesus with this great evil, that had its seat and origin in a proud and overbearing spirit and lay it at the feet of Him, who alone has power and dominion over sin, and he would find relief. He then begged we would not grow weary in admonishing and reproving him, if he did not live according to the word of God.

20th. We spoke, in presence of the assistants, with some of our young people, that had transgressed the rules of the church, secretly played forbidden games, and attended the dances of the heathen in their village lying beyond us. They were told, they could serve but one master, and that in case, they preferred the customs of the heathen, they should rather associate with them altogether. They promised amendment, engaging to discontinue such visits and to observe the rules of the church.

The weather growing very mild in these days, some of our people went to their sugar places, to make the necessary preparation for boiling maple sugar.

March 3d. Some of our people, who had gone up the river, under pretence of discharging their debts with a merchant, came home intoxicated. Among these we were grieved to see the national assistant, Mingue Henry, who made two attempts to break into Brother Luckenbach's house and burst open the outer gate leading into the yard, but was seized and bound by the Indian brethren, who were called to our assistance and took him into safe custody. This event proved the more trying as the useful members in the church are growing very scarce. The fact is, we have but one trusty assistant, in the person of old Brother Stephen, who indeed is faithful and punctual in the service, but his hearing and his mental faculties begin to fail very much. Under such trying circumstances, we can do nothing more than spread our wants before the Shepherd of His flock, that the wicked one may not succeed by craft and the deceitfulness of sin, in felling one or the other of our members. On such occasions, however, we are much gratified by the concern manifested by a great number of our people, which they will testify in language such as this: "If our teachers were to leave us, what should we do? Why, we would soon be dispersed and every soul of us would perish!"

6th. In the afternoon a fire unexpectedly broke out in Tobias' house, while all our people were absent from home, on their sugar places. It was impossible to save any thing in the house, because the

flames had already reached the roof, when the fire was discovered. In addition to this, there were about 10 or 12lbs. of gunpowder in the house, which also presently took fire and exploded with a dreadful noise. The fire appears to have originated from a fire-brand, which was lying close to the floor, at the time the inmates of the house left it, to go to their sugar grounds, so that the fire was not perceived until afternoon. Poor Brother Tobias and his family lost their all, and did not so much as save a blanket for himself, all having put on their meanest clothes, in order to work at the sugar places Very fortunately his wife and daughter had wrapped their blankets around them before they left home, so that they were not entirely destitute of clothing. His house, being 18 feet in length and many in breadth, one and a half story high, with a long gallery or porch in front, was the largest and handsomest in the village. He bore the loss of all his property with great composure and resignation, and declared, that this considerable loss did not affect him as much as that would, if he had forsaken his Saviour, and added: "In consequence of this bereavement, I feel a disposition to work and to eat; whereas when I fall into sin, then I feel no inclination to do any thing." During the ensuing days he began to cut logs for a new house, and haul them into the town by the help of oxen.

15*th.* Brother Haman visited our people in their sugar camp in the neighbourhood, and found several of the Indian Brethren and Sisters disposed to sing Indian verses with him in their huts, some aged sisters in particular, who cannot attend the meetings, on account of their bodily infirmities. He also took occasion to admonish Anthony to refrain from fetching whiskey into the camp, as he contemplated doing. Notwithstanding this faithful admonition, the man some time after went into the settlement of the white people, and there, in company with others, became intoxicated. In an affray he was stabbed through the arm with a knife by a drunken heathen Indian. Having hitherto led a very indifferent life, we hope this accident may lead him to serious reflection.

17*th.* Lewis, the Indian, who, at the request of his father Tobias, had gone with a petition to the agent of Indian affairs at Amherstburg, to solicit some support towards repairing his father's late loss, returned to-day with the presents received for this purpose out of the king's store.

21*st.* Brother Luckenbach visited the sick Indian Israel, who for a considerable time past had been confined to his bed of a lame leg. He made an unreserved confession of the sins he had committed, and said: "I am very much at a loss for comfort, when I call to mind my great and numerous sins, when I am led to believe, that a greater sinner than myself, can scarcely exist. On my first deviations from the Saviour, I remember, that my heart had become proud; in consequence whereof, I lost my child-like confidence in Him, and by degrees fell into all manner of gross sins, all of which I will now confess, as far as I remember them, that the Saviour may pardon them; for I am aware, that I must perish in the state I am now in, if he have not mercy on

me. I will cheerfully surrender myself to him with soul and body. If ever I should once more recover, I will endeavour to be more faithful to him." In order to prove to him, that Jesus receives the greatest of sinners, he was put in mind of the prodigal son, and of Mary Magdalen. He thereupon said: "Yes! bare and naked I must fly to him; for I have lost and wasted my all and no other resource remains for me but His mercy." Oh that the Saviour could succeed in drawing, by means of his bodily suffering, this sheep that had strayed from Him these many years, with the cords of his boundless mercy and love to Himself and keep him there.

30th. We held a conference with the chapel-servants, in reference to the impending holidays, when Brother Zacharias was appointed an assistant and chapel-servant, and was welcomed as such by the rest of the company. Fit subjects to supply these offices on the part of the Brethren, being very scarce in our congregation, we prayed to the Lord to bestow upon this aged Brother, every needful grace and unction, to act the part of a respectable assistant to his nation, the more so, as our first assistant, Brother Stephen, is scarcely able to attend to his duties any longer.

Sunday 31st. We commenced reading the history of the Passion-week and continued to do so during the following days—when as many of our people as could be expected, attended from the neighbourhood.

On the 4th of April, the Lord's Supper was administered to the communicants, when four persons had to be excluded, and several voluntarily staid away, because they had been engaged in strife and altercation with each other. Painful as it was to us, on the one hand to observe, how busy the enemy was in decoying away the souls of even communicant members from Christ, yet on the other hand, the expressions of many, when speaking with them, previous to the Communion, were a matter of rejoicing and thankfulness to us, because they were an evidence of the continued operations of the Holy Spirit on their hearts, in leading them to a greater degree of self-abasement and knowledge. Thomas said: "I have found something in my heart, that had hitherto not been revealed to me, notwithstanding I had always thought I had a thorough knowledge of my heart. I frequently become peevish and fretful for a season, so that my heart is angry; I sit and lounge about, feeling no disposition for working or any thing else—but worry myself with evil thoughts and seek to find fault with others. I have found a secret pride in my heart, that I am vastly self-conceited and that self-righteousness plagues me, while I still lack humility. But whenever I am ashamed of the state of my heart and pray to the Saviour to take the evil away, I invariably find, He hears me and so I feel happy again."

Another Brother said with tears, that he was often assailed by evil and even blasphemous thoughts, which alarmed him and made him lose his confidence in the Saviour, so that he had not the heart to go to the communion, because he could not believe that such a sinner as himself, dared to approach the Lord's table. He was directed to the

Saviour with all his trouble, and assured, that since he took no delight in these evil thoughts, but felt concerned about them, the Saviour had forgiven all; and that he might boldly draw near to Jesus' table in the frame he was then in; the Friend of sinners would receive him and heal all his infirmities.

Lucia, a sister, complained of her indifference towards the Saviour, and that she felt deeply ashamed, when she called to mind, how contemptuously she had often behaved to her parents, whom doubtless she ought cordially to love and honour, merely because she suspected they loved her brothers and sisters more than her. She further added with tears: "But now from my heart I am sorry for it and never before have I been so ashamed of my pride and selfishness, as for some time past. I now do sincerely desire to change my mind in this respect. I will cheerfully beg my parents' pardon, knowing that I have often grieved them by my conduct. I also desire to set my own children a better example, lest they one day treat me in like manner when they are grown up."

The solemnities of the Passion-week and Easter holidays were celebrated with us in the usual manner, and afforded to every hungry soul among us, a rich repast of divine blessings. Yet our joy was not a little damped, by the accounts which reached us during these days, that several of our people had nearly killed each other in a drunken frolic. We accordingly had occasion earnestly to pray: "From the murdering spirit and devices of Satan, preserve us gracious Lord and God." The source of this evil is chiefly to be attributed to this circumstance, that liquor is so plenty this year, and may be had in every farm house, where people spare no pains in their endeavours to sell it. There are also some people at present residing among us, who as yet have no mind to live to the Saviour's glory and to renounce all sin. They will not live among the savages but still serve sin, hoping notwithstanding they shall not perish. The above differences were amicably settled in the love-feast, April 6th, the parties concerned, mutually forgiving each other, according to the commandment of our blessed Lord.

On the 8th and 9th our people, a few families excepted, again moved out to their sugar camp; but the weather proving to be very rainy throughout this week, they had but a poor prospect of boiling any more sugar this year; however, they got some syrup.

A very unpleasant affair occurred on the 11th, when a company of sisters were going from their sugar camp in quest of wood to make baskets. As they were passing by a white neighbour's house, who lives six or eight miles up the river, he came running up towards them with a gun, very much enraged, saying he would shoot one of their dogs, that had almost killed one of his hogs in the woods. While they were endeavouring to convince him of his mistake, he became still more incensed and shot one of their best dogs dead at their feet, while the poor creature sought refuge with them. On reproaching him for the deed, he loaded his gun a second time and held it to the breast of

that sister, whose dog he had killed, so that the wife and children of this wicked man, had to intreat him with tears to desist from his purpose. By degrees they succeeded in pacifying him, so that the sisters in great fear and consternation, made off as fast as possible. Last fall, this man had become so melancholy, as to attempt his own life three several times; but every time he was prevented from it by his son's following him. On reviewing all the circumstances, we found great reason to thank the Lord, that He had in mercy prevented a greater misfortune, which the devil in all probability had plotted. The affair itself was occasioned by some of our huntsmen passing by the man's grounds with their dogs, who attacked and almost killed one of his hogs in the woods, which the proprietor had just discovered, when the Indian sisters were about to pass the place with the dogs. This circumstance more than ever tended to convince us, how well it is for us, not to live in the immediate vicinity of the white people, because in cases like this, scuffles and even murders are very likely to ensue.

13*th*. The two national assistants were desired to speak to a Chippewa and a Monsey Indian, and to notify to them that they must leave the place, because they had introduced and distributed whiskey among our people at their sugar camp. They likewise had occasion to reason with the Indian Brother Marcus, on account of his late bad conduct, having again become the complete slave of liquor—upon which he returned for answer: "It is all true what you say, and I will endeavour to act up to your advice. I know that I ruin myself by drinking whiskey, and I am ashamed to be seen in company since I fell into this habit."

14*th*. In the beginning of this week the greater part of our young people and huntsmen went in different directions into the woods to set wooden traps to catch racoons with. For this purpose one Indian will sometimes set two or three hundred traps at creeks and standings pools in the woods, where these animals reside and from whence they derive their subsistence. He then visits his traps every third or fourth day, and if he be successful, he is sure to carry six or seven racoons home with him, every time. These traps consist of four sticks driven into the ground, facing each other, so that two poles may be laid between them; the upper one is raised, and a little piece of wood fastened between it, with a rope which runs in the middle parallel with the two poles; the upper pole meanwhile resting on the little piece of wood standing upright, to which a part of the rope is affixed. The animal not heeding the rope, but wishing to prosecute its way through the two poles, occasions the trap or upper pole, while creeping through, to fall on its back, and thus it is killed. In this manner hundreds are caught; and this is almost the only kind of chase that is yet open for our Indians.

16*th*. Gideon, who had been dismissed on account of bad behaviour, came to Brother Luckenbach and begged to be received once more upon trial, as he would try to reform his wicked life and to live at peace with his wife and every body else. In some of his drunken frolics he had repeatedly attempted to murder his wife and others, but was every time fortunately prevented from effecting his design. He

was received again upon trial, and we sincerely wish that he may have been in earnest about it, and that he would call in the aid of the Lord, who alone is able to humble his proud heart.

22*d* and 23*d*. Our people went in large parties, some by water and some by land, up the river to the Cranberry marshes, and returned home towards the close of the week, richly loaded with cranberries. They informed us, that large tracts of the country are covered with them, so as to resemble a red cloth. This fruit is much esteemed by the whites generally, who pay a dollar per bushel for them.

29*th*. In these days our people began to repair the fences around the cornfields, which they hold in common. Two companies of them, also left this in two canoes for Detroit, loaded with cranberries and sugar, in hopes of finding a good market there, and to purchase in turn some necessary articles of clothing."

Concluding this journal, we salute all our brethren, and sisters, and friends in and out of the church, and beg leave to commend ourselves and the work entrusted to our care, to their continued prayers and affectionate remembrance before the Lord.

ABRAHAM LUCKENBACH,
ADAM HAMAN.

EXTRACT

From the Journal of the Mission at Spring-Place, among the Cherokee Indians. From July 1821, *to December* 1822.

July 16*th*. Mr. Butrick from Brainerd came hither on a visit, in company with Mr. Halsey, a young man from New York, a relation of Mr. Conger at Brainerd. They were on their way to Talony.

18*th*. Saw a flock of sand-cranes fly across our plantations. The Indians believe these birds to portend the approach of a dry season. A report reached us, that several runaway negroes from Washington county, Tennessee, were skulking in the woods in our vicinity. Several Indians accordingly turned out in pursuit of them, and some days after, brought several of them home as captives.

Sunday 22*d*. After the usual meetings, the infant daughter of our friend, Hrs. Houl, aged nine months, was baptized and named Mary Ann. Nancy Adair, who had been baptized during her infancy, was solemnly received into church-fellowship with us. In the afternoon we enjoyed the body and blood of Jesus in the Holy Supper, Brother John Martin Lick being present as a candidate for confirmation.

23*rd*. Brother Schmidt went in Brother Lick's company, on business to the Cherokee agent, Col. Meigs, at whose house they arrived towards evening of the next day, and were very kindly received and entertained by this gentleman. Brother Schmidt handed him a letter from Brother Schweinitz, on behalf of the Provincial Helper's conference at Salem, which he treated with distinguished respect. He assured us, that he had ever taken, and still continued to take the

liveliest interest in our labours among the Cherokees, adding, that he was willing, at all times, to serve and assist us in every possible way, and expressed a wish, that, if agreeable, we would at all times confidentially address ourselves to him, with any of our concerns. He informed us, that he had but lately particularly recommended the mission at Spring-Place to the Secretary of war, in a letter. This worthy man compelled us to sleep in his own bed, while he prepared a couch for himself on the floor. Considering his age, which is above eighty, he is still a very lively and active man.

25*th.* After taking a friendly leave of Col. Meigs, we set out upon our journey homewards, and this evening arrived at our friend M'Nair's, where Brother Schmidt baptized Delila Emilia, an infant grand-daughter of our sister Emily M'Nair.

26*th.* Reached Spring-Place by way of Sumach-town, consisting of about twenty scattered houses. Messrs. Butrick and Hall from Brainerd had meanwhile visited our establishment, the former of whom conducted the evening prayer-meeting. During the same night, we also had a visit of a different kind, some Indians stealing the few apples we had in our orchard.

28*th.* Had a short visit from Mr. Hall of Talony, who brought Miss Anne Conger with him, who wished to stay a few weeks with us.

30*th.* In the evening Brother Joseph Crutchfield arrived from Oochgeelogy, and brought letters from Brother John Gambold, which stated, that himself and our people living with him, were all well.

August 3*d.* Many hungry Indians paid us visits, the whole of whom we entertained. On such occasions we more particularly long to be able to speak their language, in order to declare to them the love of Jesus to mankind.

4*th.* To our great surprise, four of our pupils were at once called home by their parents; afterwards, however, we understood, that the children were to have games at ball, at Sumach-town. For this purpose about sixty of them resorted thither on the 5th. But when the diversion was to commence, they were afraid of each other, and in spite of the old peoples' instructions, none would play, but all soon dispersed, without effecting their design.

Sunday 12*th.* Received a letter from our Brother Charles R. Hicks, requesting Brother Schmidt to visit him and administer the sacrament of the Lord's Supper to him, which he felt a great desire to enjoy, having for a long time been prevented from leaving home on account of a sore leg. Brother Hicks living at considerable distance from us, we regret that we cannot visit him as often as we should wish; himself also deeply laments the circumstance, that he is no longer able to repair to Spring-Place as in former times, when his soul was often richly blest in the house of God.

20*th.* Brother Schmidt, went in company of Messenger, one of our pupils, to see Brother Charles R. Hicks. We reached his house after sunset and were received in a very affectionate manner by him and his family. Our beloved patient was much rejoiced to see me, and I was myself greatly edified by his patience under such extremely painful

bodily sufferings, and by his resignation to the Divine will. On the following morning administered the Holy Sacrament to him, under a powerful sensation of the Divine presence, and in the evening kept prayer-meeting in his house.

21*st*. In the evening held a short meeting as usual, his family and negroes being present, when I called to mind the memorial day of the Brethren's church commemorative of the commencement of the Brethren's first mission to the heathen, to the negroes in St. Thomas, eighty-nine years ago. We thereupon knelt down and offered up a fervent prayer in behalf of the missionary cause in general, and the prosperity of the Cherokee mission in particular.

22*d*. Towards evening set out on our return home, paying short visits to our friends living in the surrounding parts. Every where we met with a cordial reception, and although such short visits do not admit of much conversation with the people on the one thing needful, yet they afforded us an opportunity of enlarging the circle of our acquaintance and conciliating their affections, which is gaining one great point at least.

24*th*. Two Indians, Tiger and Little Broom, who had attended the council at Hightown, staid with us over night. The latter is a captain of the Cherokee light horsemen.

26*th*. Jesse Hicks, a son of Brother Charles R. Hicks, paid us a visit and brought the joyful intelligence, that his father was in a convalescent state. He requested the favour of some Peruvian bark for his father, which, together with some refreshments we cheerfully sent him.

September 11*th*. Brother and Sister Schmidt, with their pupils, went in a wagon to see their neighbours, Tussewallety's, living on Canasaga river, about three miles and half from here. These people are the parents of our pupil Nancy, and diligently frequent our meetings. On our way thither we had nearly lost one of our horses, a large rattlesnake, of the thickness of a man's arm, gliding across the road, right before his feet. Brother Lick, the driver, observing the snake in the act of passing, stopt the horses, alighted from the wagon, and was fortunate enough to kill the reptile, before it could do us any injury. Several other Indian families reside at Tussewallety's; among the rest his aged mother-in-law, who being lame is not able to go from home. Formerly she often visited Brother and Sister Gambold at Spring-Place. These good people were quite overjoyed at our visit and presented us with melons. The children amused themselves with sailing on the river in a canoe. Tussewallety went with Brother Schmidt and Lick to a place, about half a mile from his house, where we entered a large subterraneous cavern, and, burning torches in hand, marched a considerable distance under ground. The cavern is full of stalactites, which when illuminated by a torch, afford a charming sight. In the evening we returned home, where Collins M'Donald, one of our pupils, who had been to see his mother at Oochgelogy, had also arrived.

14*th*. We accidentally heard, that our dear Brother John Gambold, at Oochgelogy, was lying seriously ill, whereupon Brother Schmidt immediately set out, in company with Brother Joseph Gambold, and our

pupil, Stand, to pay him a visit. We came as far as the river to-day, to the house of the old chief Half-breed, who, however, was absent from home. After some time we espied two Indian women and a boy in a cornfield, where they had pitched their camp, of whom we asked the favour of a night's lodging. They readily consented, entertained us with water-melons, and prepared a couch for us in the camp before the fire, where we rested comfortably, notwithstanding the noise occasioned by the barking of five large dogs, and the hooting of some great owls, until daybreak, when we pursued our journey and arrived about noon at Oochgelogy. We found Brother Gambold in a convalescent state, although very weak still. He was quite overjoyed at our arrival. In the afternoon, Brother Schmidt administered the Lord's supper to our people, in Brother Gambold's house, and next day (Sunday 16th) preached a sermon from the New Covenant benediction, in Brother William Abraham Hicks's house, to about thirty attentive hearers. Having visited as many of our people in their houses, as the shortness of his time would permit, he returned home with his pupil on the 17th, leaving Brother Joseph Gambold with his brother to wait upon him.

21*st*. Red Bird the Indian, Tiger's son, came hither to-day, to take his two brothers, Messenger and Pelican, our pupils, with him on a visit to their parents. 23d. Our pupil Nancy likewise went home on a short visit, one of her cousins having expressed a particular desire, that she might hear from her, what we taught in our schools and meetings.

October 3*d*. Sister Schmidt went with our pupil Moses, to Mountjoy. On the way thither, he expressed his opinion very feelingly on what he had heard in religious instruction-hours, concerning the sufferings and death of Jesus, and added, that his mother, (a heathen,) had solemnly charged him, to listen attentively to every thing we would tell him concerning God, that he might one day declare to her and other Indians, not understanding the English language, "the great words," that they too might find the way to salvation. Such expressions, from the lips of our dear pupils, always tend greatly to our encouragement, and strengthen our faith and hopes, that through their instrumentality the Lord will draw many a soul unto Himself, with whom we are not able to converse in their tongue. On the whole, we observed many encouraging traces of the work of the Holy Spirit on the hearts of our dear pupils about this time; and their obedient and affectionate carriage towards us, warrants us to believe, that the Saviour is finding an entrance into some of their hearts. We are frequently edified by their simple and child-like declarations, and they seem particularly fond of religious instruction. Every Monday afternoon, Brother Schmidt reads the Bible with them, explaining and illustrating any questions they put to him on Scripture history. Every Wednesday forenoon they have religious instruction, when they rehearse the scripture texts they have committed to memory. Once a week they also learn a verse from the childrens' hymn-book, which sometimes they are called upon to repeat after the sermon or children's meeting on Sunday.

12*th*. Our Brother Charles R. Hicks' wife, who had been a candidate for holy baptism for some time, having repeatedly declared her

anxious desire after that sacrament, and her husband also, having lately expressed the same wish in her behalf, in a letter, we concluded to administer that sacred rite to her, on the ensuing Lord's day. We accordingly informed her and our brethren and friends here and at Oochgelogy of our intention. On the evening of the 13th, Brother Gambold and the greater part of our people from Oochgelogy arrived here. The solemn act, alluded to above, took place on Sunday, October 14th, in presence of a considerable number of persons of all colours. After a short discourse on the hymn: "How great the bliss to be a sheep of Jesus! &c." Brother Schmidt baptized the candidate in the name of the Father, Son, and Holy Ghost, calling her Anna Felicitas. The presence of the triune God was manifestly felt, and many tears were shed during the solemn act. We much regret that her worthy husband could not attend on account of his sore leg and other trials. In the afternoon Brother Gambold administered the Lord's supper to fourteen communicants, which was a greater number than had ever before met at the Lord's table in Spring-Place.

22*d*. Our pupils discovered two large venomous spiders, of the size of a French crown. They were of a light gray colour, marked with dark brown spots on the belly and legs, which were unusually long and hairy. The Indians report, that the bite of these creatures, instantly create a fever in the human body, causing it to swell prodigiously, and that in a hot summer's day, it even proves mortal.

23*d*. Sister Schmidt was sent for to our neighbour's Mrs. Haul's, one of whose children had had the misfortune, while the mother was engaged out of doors, to have the whole left side of its body and arms sadly burnt, by its clothes taking fire at the hearth. We gave the poor woman some medicine and plaster, and Sister Schmidt assisted in dressing the child's wounds.

We had at this time frequent visits from Indians going to the council at Newtown. One night, seventeen of them slept in our fields, around a large fire. Through the medium of our children, we sent them bread and milk, for which they were very thankful, having already travelled a day and night, without any thing to eat.

24*th*. The Brethren Gambold and Schmidt went to the great annual council of the Cherokee nation, met at Newtown, where arriving in the evening, they found a vast number of Indians and white people from Tennessee and Georgia assembled. For the accommodation of visitors, five large open sheds were erected, where the best attendance and victuals, such as, bread, beef, venison, pork and fowls, together with all kinds of vegetables, and tea and coffee, and even feed for the horses, might be had on reasonable terms. Besides this, thirty cooks were employed at the expense of the nation, to provide refreshments gratuitously for any of their people that choose to call for them. For the chiefs alone, who had their separate quarters, nine large oxen were set apart, besides a profusion of all kinds of provisions.

25*th*. Went to the council house, where we heard old chief Pathkiller deliver a speech. While he was speaking, several old men went the rounds, with tobacco pipes, out of which every one of the audience

took a few whiffs. As a token of friendship, they were also presented to us. After the close of the session, we saluted all the chiefs, who were particularly friendly to Brother Gambold, whom they knew as their old and faithful friend. Old chief Gentleman Tom, said to him: "Whenever I would visit you at your house at the Springs, I always got enough to eat and tobacco to smoke—and that was very acceptable." Brother Gambold replied that the chief's visits had always afforded pleasure to him, and that his Brother along side of him, would likewise be gratified by his visits, and at all times be ready to entertain him with the same hospitality. The old man, squeezing our hands between his, said, "Osio! That is clever!" Every day we witnessed games at ball, and in the evening dances of the Indians around a large fire near the council-house.

26th. The Brethren Gambold and Schmidt went from here, twelve miles further to Oochgelogy, where we arrived at noon. In the afternoon and on the following day, Brother Schmidt visited our brethren and friends there, and returned to Spring-Place on the 28th, with Stand his companion.

November 16th. Brother Lick returned to Salem in company with Brother Jacob Spœnhauer from Bethany, who had come to us on a visit on the 4th inst. We are under the greatest obligations to Brother Lick, whom the directors at Salem had sent as an assistant in the external concerns of the mission, for his faithful services rendered to us since the commencement of the present year. By his assistance we were enabled to harvest the rich blessings of our heavenly Father, consisting of five hundred bushels of Indian corn, a considerable quantity of oats, potatoes, sweet-potatoes, &c. Nor ought we to forget the faithful services which our dear Brother Joseph Gambold, notwithstanding his advanced age, being near seventy, but still enjoying a pretty sound constitution, continues to tender to our mission in externals. May the Lord reward him for his faithful labours.

18th. An adult Indian came to desire permission to attend our school, which of course we could not grant, but admonished him, diligently to frequent the preaching of the word of God on Sundays; which he promised to do.

27th. Eight Creek Indians that had venison for sale, paid us a visit. We bartered twenty hams from them, for salt, powder, needles, &c. so as to pay but six cents per piece for the hams. These Indians, who are of a much darker and dirtier appearance than the Cherokees, having made a hearty meal with us, left us very much satisfied. Having obtained permission from the Cherokees, they go out upon the chase in this part of the country, during the present and ensuing season. Since the Cherokees bestow more attention to agriculture than heretofore, and hunt the deer for necessary home consumption only, game has increased as fast again in their country, according to the opinion of the Indians.

Sunday, December 2d. After the usual meetings we had an interesting and edifying conversation with our people in the afternoon. Ajosta, the mother of our pupil Nancy, appears to be a hopeful subject of di-

vine grace. In the evening we celebrated the Lord's supper with our communicants.

3d. Mr. Hill, an assistant missionary from Broadbay in Maine, who is destined for the station at Brainerd, came hither from Talony and staid with us over night.

13th, And following days, the weather was so cold that all the liquids we had in the house, in which day and night we kept up a large fire, were congealed.

17th. Stand, our pupil, returned from Oochgelogy, whither we had sent him on the 10th, to carry some necessaries to Brother Gambold. It being very dark, he might have met with a very serious accident while crossing the river; his horse plunged forward with him into the water, but fortunately he kept his seat. However, he was wet to the skin and had to suffer much from the cold, the remaining thirteen miles till home.

18th. To-day the Tiger's wife brought back her son Messenger, who had been on a visit to his parents. At her request, Brother Schmidt wrote a letter in her name to her son Tauchuchy at Cornwall.

19th. Major Ridge sent an Indian to fetch home his daughter Sally during the ensuing holidays. We much regretted that the child was thus deprived of the pleasure of a Christmas celebration, which she had anticipated with so much joy, and as it was but reluctantly that she went, we were obliged to force her contrary to our inclination, to obey her father's summons.

24th. In the evening about one hundred persons, mostly Indians and half-breeds, with some negroes, assembled to celebrate Christmas' eve with us. All that were present, received each a lighted wax-taper, and our people and scholars had written verses with printed wreaths around them, presented to them, being the gift of some of our brethren and sisters at Salem for this occasion. All worshipped with apparent reverence our incarnate God and Saviour in the dust, as many of them as could sing joining in our notes of praise.

25th. Being Christmas day, the children first had a separate meeting, in which they repeated and sang the Christmas verses they had committed to memory. Afterwards each one of our scholars received a Christmas present, which occasioned great joy among them and their parents. The sermon on the history of the day, was likewise very numerously attended. Among the visitors were Richard Taylor, a half Indian, who brought his son Tommy, a boy ten years of age, into our care. Likewise Jenny Brown, mother Vann's oldest daughter, who put her grand-daughter Jenny Thompson to our school, which she is to frequent from our neighbour's Job Vann's, where she is to board. In the evening every one returned home, joyful and thankful for the blessing they had enjoyed. Received letters to day from Brother J. Van Vleck at Salem and Brother Seidel at Bethlehem; likewise a number of English text books, sent by the Female Missionary Society at Bethlehem, which enabled us to present one copy as a Christmas present to each of our brethren and sisters, that are able to read, as well as to Mr. Butrick at Brainerd, who by letter had requested the favour of

one, adding that this little book afforded him rich consolation and blessing on his pilgrimage through this vale of tears. We returned our most cordial thanks to this worthy Society, for this as well as other acceptable presents forwarded to us in the course of the year, and invoked the Divine blessing upon them, for their labour of love.

31*st*. At seven o'clock in the evening we met for the last time in the current year, for divine worship, returned unfeigned thanks to our Saviour for all His mercies conferred upon our little flock and school, and entreated Him to pardon our transgressions, and to be with us and bless us in the new year.

At the close of 1821, we had 18 scholars in our care and tuition, viz: 15 boys and 3 girls. Our little flock consisted of 2 married couple and 2 single sisters. Add to them, Brother and sister Schmidt and old Brother Joseph Gambold, and the whole number, including scholars, amounted to 28 persons.

(TO BE CONTINUED.)

BROTHER JOHN JACOB MERILLAT'S REPORT concerning his visit to the descendants of the Waldenses, residing in the valleys of Piedmont, in the year 1811. *With additional remarks by his Brother John Henry Merillat, who visited the same country in* 1814.

PREFATORY REMARKS.

It is well known, that the ancient church of the Brethren was intimately connected with the still older church of the Waldenses, in unity of Spirit and the bonds of love. In some respects, the latter church may be styled the root, upon which the former was engrafted as a tender shoot, at a time when the three first bishops of the Brethren were consecrated by the last bishop of the Waldenses, shortly before he suffered martyrdom. The descendants of the ancient church of the Brethren, who in 1722, began the building of Herrnhut, were reminded of this union by the writings of bishop Amos Comenius. As early as 1729, Brother Christian David travelled into Switzerland, in order there to obtain information respecting the condition of the descendants of the Waldenses, who had continued to exist under this name in the valleys of Piedmont, although after the reformation they had united themselves to the Reformed Church. In 1744, Brother David Cossart undertook a journey into their country, but was refused admittance at Pignerol, a frontier town. The very next year he ventured upon another attempt and in this he succeeded better. He formed an acquaintance with the ministers of the thirteen Waldensick congregations, and communicated to them accounts of the renewal, the doctrine and institutions of the Brethren's church, stating their desire of establishing and maintaining a spiritual union with the children of God in the Protestant churches, for the purpose of mutual encouragement and edification. They in their turn informed him, that their church was sorely oppressed on account of their principles, and that they were happy in

only being tolerated as Protestants in the country. With a view to these circumstances, Count Zinzendorf purposed establishing a colony of Brethren in a neighbouring Protestant country, in order to provide an asylum, for such members of the aforesaid churches, as were desirous of enjoying, besides their religious liberty, more frequent opportunities for edification. He actually succeeded in obtaining the sanction of government for this design. But the clergy of that country raising objections to it, it was of necessity relinquished.

Since that time, more than sixty years have elapsed, without the Brethren's finding an opportunity of coming into any kind of contact with the Waldenses; but in 1810, they of themselves, or rather one of their ministers paved the way for it. Several of their churches and parsonages had been so much damaged by repeated earthquakes, that they could not go to the expense of repairing them, without foreign aid. The above minister accordingly addressed a letter to the Brethren's church, praying for support from them. The Brethren cheerfully embraced this opportunity of evincing their brotherly love, and at the same time, from this circumstance took occasion, affectionately to inquire into the present state of these churches and to ascertain in how far an acquaintance, with a view to their spiritual necessities, might be contracted with them. Brother Jacob Merillat was accordingly appointed to visit the valleys of Piedmont, while on his tour through the south of France—which commission he executed in 1811. Three years after, Brother Henry Merillat, brother to the former, likewise paid them a visit. They have both reported on their respective tours. Both reports, however, not essentially differing from each other, could not well be published in succession; nor could they be thrown into one, because the form of each must have undergone an entire change, much to the detriment of the exposition. We therefore present the first report in a journal form and embody with it from the second, merely such articles as tend to illustrate or complete the object in view; reserving the rest, containing some additional circumstances worthy of notice, for the conclusion.

BROTHER JOHN JACOB MERILLAT'S REPORT, &c.

April 24th, 1811, nine days after Easter, I set out from Bourdeaux on my visit to the south of France, and contemplated celebrating Whitsuntide with one of the Waldensic churches; but making a mistake in my calculation, arrived too late, by two days' journies. The evening previous to this festival, June 1st, I arrived at Chateaux-roux, by way of Gap and Embrun, and was compelled to employ the following day for the prosecution of my journey. I passed through Guillestre, and from thence along a very narrow footpath, overflowed in many places by the current of a river swelled by snow-water, through a defile of mountains, four French miles in length, between stupendous rocks to la Chapelue, where I dined. Still ascending I passed fort Queyras on the left and reached Abries in good time. At the inn I mentioned my desire of having company to travel to mount Col-de-la-Croix. While sitting at meal, an Italian woman entered and inquired whether I was the person

desirous of company; requesting me in that case to take her along with me. I readily consented and soon found her an excellent guide, who besides did not in the least retard my steps; for to my surprise she tripped as lightly along as myself. Travelling on, we overtook two men; the one leading a mule carrying in a basket, a sick child, which was to be taken to a physician at Latour; the other leading an ass, on which rode a little boy. On such roads as these we may clearly trace the strongest evidences of the guardian care of Divine Providence over his poor creatures. In many places, if only a little stone had given way under the feet of these animals, they would have been precipitated into the abyss below, with those whom they bore and by whom they were led; for the latter held them by their tails, partly to enable them to turn more readily and partly to prevent them from falling, in case of a misstep. Oh how often, while beholding the steep declivities, have I trembled for the fate of the poor child in the basket. The animal itself frequently trembled in every limb; doubtless not only, because now it had to summon all its strength, but also because it dreaded the impending danger. Having reached the summit of the mountain where much snow was still on the ground, and having passed the most dangerous declivity, on the Italian side, we left our company behind and arrived safe at Bobi, which was the first station we had in view. While wishing my female companion a successful journey, I thanked the Lord for furnishing me with such a guide through these dangerous passes.

Having taken some refreshments, I paid a visit to the minister of the place, acquainting him and his partner with the object of my visit. They gave me a very friendly reception, offered me lodgings at their house and sent for my wallet to the Inn. Entering into further conversation with them, I soon perceived them to be very intelligent and experienced Christians, which gave me great joy. With regard to the internal state of this extensive parish, as well as of the rest, they candidly confessed to me, that many spiritual deficiencies existed among them; adding, however, that the grace of God in Christ Jesus, was still effectual, through the testimony of the Holy Spirit for the conversion, revival, and confirmation of such souls, as sought, valued, and improved it; that it had pleased God so far, to limit the inroads of infidelity, so that those only had imbibed its venom that had resided in foreign countries; yet as it regarded the young men that join the army, that ministers were not without their fears about their future welfare.*

On the following day I went to Villar, distant from Bobi about half a mile, the minister of which place accompanied me part of the way. The valley which from the summit of Col-de la Croix is not much above two German miles in length, gradually expands itself, and the lower you come the more the country assumes a rural appearance. But during the last years, the lowest section of it has been so dreadfully laid waste by inundations, that where formerly were the finest meadows and fields, nothing is now to be seen, but the stony bed of a torrent. The

* At that time this county was a province of the French empire; it is now again subject to the king of Sardinia.

poor inhabitants were just engaged in repairing the roads and refitting the bridges. The clergyman at Villar, in appearance a young man of a graceful form, received me with much kindness, and testified his joy in the plainest terms at my visit and the object thereof. On the whole he said but little, and he appeared to me in conversation, to be rather disposed to hear than to be heard. His wife, however, a sister of the minister at Latour, displayed a greater talent for conversation, and through her, I received a good deal of information respecting the mode of living, the character, ecclesiastical institutions, &c. of the inhabitants.

The Waldenses chiefly reside in the valleys of Luzerne, St. Martin, and Perouse; few of them only living on the neighbouring mountains. The greater part of them are poor and live principally by agriculture, and raising cattle. With great care and a vast deal of labour, they cultivate every tract of land that can be occupied between the rocks on the mountains. They carry the manure on their shoulders in baskets up the declivities, along steep footpaths which are almost impassable. There they can use no other implement but the spade, because neither oxen nor ploughs can be brought thither. In the summer season these patches scattered all around and crowned by the blessing of God, afford a most delightful prospect. The chief produce yielded by the country is, rye, Indian corn, potatoes, and chesnuts. Here and there they cultivate the vine, and nut trees are found in abundance in the depth of the vallies, which are thickly settled throughout. The summits of the mountains are covered with snow the whole year round. During the months of June, July, and August, they drive the cows up the mountains, where they graze as far as the snow will permit them, and where also butter and cheese are made. There the peasants build and cover these huts with flat stones. You have to spend four or five hours in ascending and clambering up to there huts. They also raise the silk-worm there; sometimes, however, they fail in their object. The houses in the villages are built in separate groupes, and as much as possible, on spots where they are secured against the falling avalanches or huge snow-balls rolling down the mountains, which sometimes cause terrible destruction, the pressure of the air alone, occasioned by their fall, being sufficient to crack the window-glass at the distance of 300 paces.

In consequence of the union of Piedmont with France, the inhabitants of the vallies have obtained a perfect religious liberty, together with various civil immunities. For many years past the French language has been used in divine worship. The books read by the inhabitants are also either originally composed or translated into their language; the common people, however, speak a dialect which is far from being pure. Foreigners that have not previously acquired a knowledge of it, do not understand it, which renders it very difficult to converse with the inhabitants. Notwithstanding, however, you may converse with individuals in pure French, and more especially with ministers, who have all received their education at foreign universities. There are thirteen preachers, some of whom have charge of two con-

gregations. The concerns of these are deliberated upon at their synods, which are wholly independent of other associations. Their individual consistories are composed of the minister and a number of elders, who are elected from among the most approved men in the parish. It is the duty of these consistories to watch over the manners and morals of the people, and to exercise the discipline of the church as far as practicable.

The rites and ceremonies of the church are perfectly similar to those of the Calvinists at Geneva; their candidates for the ministry also studying there or at Lausanne. Psalmody is still conducted among them by using the Psalms of David in metre; but they long for the introduction of an evangelical hymn-book. The chief obstacle, however, in the way of such a change is, that the purchase of a new hymn-book would fall too heavy on the poor people. There are many Catholics living among them; and although the difference of opinion is very perceptible, yet it is not uncommon for the people to intermarry.

I was very much affected by the recital of an event that occurred during the war, and which afforded a pleasing instance of the unanimity, affection, and resignation to the Divine Will prevailing among the Protestant party. They themselves consider this event, which might have proved very fatal to them, as a fresh proof of the guardian care of God over them, which led them more effectually to reflect on their own unworthiness, and the debt of gratitude resting on them for such signal favours, repeatedly received. A charge of sedition had been falsely brought against them before the Austrian, Russian, and Piedmontese military tribunal. They were apprized of the fact and of the design which their accusers aimed at. With quiet resignation they bore this charge, and commended their cause to Him that judgeth righteously. He accordingly did place their innocence in the clearest light. The high military characters having closely investigated the matter, and having had occasion, during their abode in these vallies, to observe the spirit of the inhabitants, freely exonerated them from this charge by a public manifesto.

(To be concluded in the next Number.)

EXTRACT FROM THE ANNUAL REPORT

Of the Board of Directors of the "Society of the United Brethren, for propogating the Gospel among the Heathen," read in the meeting of that Society, held at Bethlehem, September 26, 1823.

Since the last annual meeting of this Society, we have to notice in the first place, the change which has occurred among the members of our Board. Brother Andrew Benade, having accepted a call to Salem in North Carolina, the vacancy thereby occasioned has been, ex officio, filled by his successor at Litiz, Brother Thomas Langballe, formerly for a number of years the Superintendant of the Brethren's missions in South America, this Brother having become a member of our Provin-

cial Conference. Circumstances have, however, hitherto prevented him, from personally attending our meetings.

We next proceed to notice the loss the Society has sustained in the course of this year, by the happy departure of our worthy Brother John Heckewelder, heretofore for many years an elected member of our Board, who, however, had declined serving at the last annual meeting, from a sense of his increasing infirmities. His active zeal displayed in former times in the service of the Society, the fatigues and privations to which he cheerfully submitted in his endeavours to become useful to the same from its first establishment, and his sincere love to the Indians of this continent, which prompted him to devote the best years of his life, to their welfare and conversion from darkness unto light, will not be forgotten by those who have enjoyed the benefit of his useful activity during a long and laborious life. He has moreover not failed to prove his lasting attachment to the cause, by the bequest of some lots in the town of New Philadelphia to the Society.

One of the principal subjects which occupied the earnest attention of the Board, consisted in the negociations expected to take place with the government of the United States, as stated in our last report, and eventually authorized by express resolutions of the Society, at the last annual meeting. These related to an investigation set on foot in the Senate of the United States, concerning the administration of certain lands on Muskingum river, granted in trust to this Society, for the sole use and benefit of the Christian Indians formerly settled there by a former Congress; and to the urgent desire of this Society, to be, if possible, divested of the burden this trust had imposed upon them, which had become almost insupportable, and for many years past cramped and nearly frustrated all their benevolent purposes, without affording the expected aid to those for whose benefit it was intended. After the necessary preparations for affording the information required by the resolutions of the Honourable Senate of the United States had been completed, and the papers and vouchers transmitted to the Honourable Secretary of the war department, the subject was brought before Congress by a message of the President of the United States, of December 10, 1822. Agreeable to a resolution of this Society requesting it, the Directors thought it adviseable to direct our Brother Lewis D. Schweinitz to repair to Washington, in order to attend to the business, and to inform himself, what measures ought to be taken to bring about the divestment above alluded to. After a thorough investigation, the committee to whom it had been referred, reported to the Senate, that this Society had, under circumstances of great difficulty and embarassment, discharged the trust reposed in them with great care and fidelity, which highly satifactory report had been unanimously agreed to. According to the authority and directions given him, and agreable to the advice of such gentlemen as interested themselves in the affair, Brother Schweinitz had in the mean time presented a memorial to Congres on the part of the Society, praying that honourable body to adopt such measures for their relief as might be thought proper; upon which memorial the same committee of the Senate reported, that the case did not

admit of legislative interference. At the suggestion of a senator, this report was referred to the committee of finance, and there a proposition adopted, tending to fulfill the urgent desire of the Society in a different mode. An appropriation was made for enabling the President of the United States to purchase the right and interest of the Indians with the consent of the Society, and incorporated with the military appropriation act; in which shape it became a law. The directors of the Society being subsequently apprized by Governor Cass of Michigan, that he had been appointed by the President of the United States to carry this law into effect, and that in consequence he expected to meet a duly authorized agent of the Society upon the spot in July, in order to arrange the affair; Brother Schweinitz was again commissioned by them to travel to Ohio and meet the governor for the purpose.

After an absence of nine weeks, they had the satisfaction to see him return in good health, having succeeded in concluding an arrangement with the governor, which will be, according to the terms thereof, submitted for ratification to the government and to this Society. This arrangement the directors fondly hope will be found acceptable, and if carried into effect, prove highly beneficial both to the Indians and to the Society, and they call upon the Society, to join in grateful thanks to the Lord, that He has been pleased to bless the endeavours of Brother Schweinitz in such a manner, that we have reason to look forward to a final and happy termination of this business; which has become the means of placing the views and principles as well as the integrity of this Society, in a proper light. Grateful acknowledgments are likewise due to many gentlemen of Congress, who assisted our Brother with good advice; and to no one more, than the honourable Walter Lowrie of Pennsylvania, who with the utmost kindness took upon himself the charge of bringing forward the necessary measures in the Senate, and evinced the warmest devotion to the good cause of the gospel in which he considered this Society engaged.

It was a matter of regret to the Board, that circumstances prevented Brother Schweinitz on his journey from viewing the property belonging to this Society on French and Conneaught creeks, Erie county, Pennsylvania, and concerting measures for rendering it available with the agent of the Society in that vicinity.

From the accounts which the treasurer will submit to the Society, it will appear, that in the course of the present year the whole of the legacy of our departed friend Elias Boudinot to the Society, has been most promptly paid by his executors.

It remains for the Board to present to the Society as usual, a succinct view of the most remarkable occurrences, and of the present state of the things in the different missions of the Brethren among the North American Indians.

1. Concerning the Indian mission at

NEW FAIRFIELD, (Upper Canada.)

It appears by the Journal of this mission, from May 1822 to April 1823, and by the latest advices from the missionaries to August 5th last,

that through the providence and protection of our kind heavenly Father, nothing has been wanting as regards the external necessities and support, both of our Indian brethren and sisters and of their missionaries, during the last year. The latter have enjoyed good health and remained active in their calling, except that occasional rheumatic complaints at times, in some degree, disabled Sister Luckenbach. Although the last harvest had not been exuberant nor the Indians so amply furnished with cloathing, &c. by the British government as heretofore—no individual has actualy suffered from absolute want. In joint labour they have been unusualy active, so that besides completing an addition to Brother Luckenbach's dwelling-house, six new dwellings of hewn timber for Indian families were erected. The last winter was not less severe than the former; in February the thermometer fell as low as 20 degrees below zero of Fahrenheit and the cold continued to the end of March. Considerable loss of cattle was sustained,—the deep snow preventing their finding the usual winter subsistence. This, however, was more the case among neighbours than with the Indians. Sudden thaws and rains on the return of spring, raised the river to an unusual height, without doing essential injury, as the ice fortunately had been broken up and carried off before this took place. The prospect for the harvest in the present season was highly promising, very seasonable weather having proved unusually advantageous to all the productions of the earth.

The accounts relating to the internal state of the congregation are very similar to those previously received. Though not without occurrences calculated to depress the zeal of the missionaries—the general state of things tended more to their encouragement, as they were frequently comforted by the evident manifestations of the power of the Divine word, proving to them that they do not labour in vain; though they still ardently desire to witness a more general visitation of grace among their flock. Prominent instances of such encouraging symptoms were afforded by three successive baptisms of adult heathen, on Christmas day, New Year's day, and on the 6th of January; a case which for three years past had not occurred at such intervals. The greatest difficulties were encountered by the missionaries in the execution of that part of the church discipline, which requires those, who incorrigibly persist in their ungodly ways, and who are therefore excluded from the fellowship of the rest, to leave New Fairfield. The attachment of the Indians to their relations is such, that in some instances it is found impracticable to induce persons whose conduct is utterly irreconcilable with their stay, to leave the place. This circumstance often greatly afflicts our brethren, on account of the deleterious influence of such persons upon others. The missionaries exert themselves to prove beneficial to the rising generation by assiduous attention to the schools, but deplore the too frequent recurrence of unavoidable interruptions. In their last letters, however, they particularly notice the pleasure they enjoy at seeing the manifest effects of their labour in this respect.

Some of the Indians, hitherto resident on the Muskingum, had al-

ready proceeded to New Fairfield last year; unfortunately such chiefly, whose previous conduct did not render their arrival very desirable—although we are glad to hear from Brother Luckenbach, that at their present place of residence they have as yet given less cause of dissatisfaction than at the former. During the present summer the residue of the inhabitants at Goshen finally left that place, as they had long intended, and commenced their journey to join their brethren at New Fairfield. Their friends and relations there proceeded to Sandusky to meet them and had arrived with them, according to the last accounts at Malden, where the rest of the Fairfield Indians, going to receive the usual present, have joined them, and all intend to return to Fairfield together. This congregation will thus receive a considerable augmentation, the prospects of which, had already produced an extension of their plantations for the present year. The number of married couples living here at the close of 1822, amounted to 64; these with 14 single young men, 8 single young women, 6 widowers, 15 widows, 29 boys, and 34 girls, formed the congregation, amounting in all to 170 persons. Of these 41 were communicants, 102 baptized, and 27 unbaptized. Twelve excluded persons, who could not be prevailed upon to remove from Fairfield, augment the number of inhabitants to 182.

In the course of this year three adults and eight children had been baptized; three persons admitted, or re-admitted to the Holy Communion; five persons received into the congregation. Three adults and four children had departed this life. Brother and Sister Luckenbach and their two children, and Brother Haman, are not included in the above number.

2. Concerning the mission among the

CHEROKEES.

We have remained in uninterrupted connexion with this mission, which, though not extensive, is by no means barren of the most evident symptoms of its being a work of the Lord; by means of the communicated diary to the end of 1822, and by the correspondence of the missionaries. Our dear Brother Gambold had been joined in matrimony to the widow Sister Schulz, during his winter's stay at Salem in North Carolina, and had left that place to return to Ochgelogy on the 6th of April. To the very great joy of all our Indian brethren and sisters he had safely arrived at Spring-Place, May 21st, with his wife, but was hitherto prevented from proceeding to his place of destination, by the incessant rains which had swelled the rivers so as to render them impassible, and prevented the completion of the buildings designed for their abode. We cannot omit most gratefully to acknowledge the liberal assistance afforded by the government of the United States towards erecting these. Brother Proske has attended to the meetings of the converts at Ochgelogy on Sundays, during the rest of the time.

Most encouraging evidences of the power of the truth, as it is in Jesus, have rejoiced the hearts of our missionaries, and some increase of the small flock of believers has taken place; for instance, at Easter, when one of the scholars at Spring-Place was admitted to holy baptism by the name of Anna Johanna; two other persons are considered can-

didates for a future occasion. The celebration of Christmas was attended with uncommon blessings, and rendered unusually interesting by the presence of almost all the dispersed members of the congregation and other acquaintances and friends. Two of the young men who have completed their education at the missionary institution at Cornwall, (former scholars of Brother and Sister Gambold,) have expressed their desire to become members of the Brethren's church. One of them is already acting as interpreter in the meetings on Sundays. The number of scholars at Spring-Place according to the latest advices from Brother John R Schmidt, dated August 1st, amounts to seventeen, viz: thirteen boys and four girls, whose diligence and conduct gives general satisfaction, and evidences of the work of the Holy Spirit are perceptible in the hearts of a number of them. The circumstance, that our Cherokee converts live greatly dispersed, some 3, 5, 18, nay 30 miles from Spring-Place, so that they can only meet on Sundays, and not always even then, is not without inconvenience and occasions some diminution of the advantages of Christian fellowship, although perhaps not to be deplored on other accounts. Regular evening devotions are, however, not omitted, at which the scholars attend, and frequently the peace of God is most sensibly felt at these meetings. The number of members in the Cherokee congregation is not expressly stated in the diary of 1822; it probably, however, now amounts to twenty persons, including the candidates for baptism. The missionaries have had all manner of reason to be grateful to the Lord as regards their external situation, and are looking forward to a sufficient harvest.

The late attempts to preach the gospel to the *slave population in the vicinity of Salem, North Carolina,* have doubtless been continued during the present year, although no particular accounts have reached us. We most heartily wish, that no manner of difficulty may impede their ultimate success.

STATEMENT OF RECEIPTS AND DISBURSEMENTS,

By the Committee appointed for the Management of the general concerns of the United Brethren's Mission, for the year 1822.

The Receipts were as follows:

Semi-annual collections in the Brethren's settlements, -	$6486	9
Contributions from members and friends of the church not residing in the settlements, - - - - -	2637	72
Extraordinary Donations, chiefly from Great Britain, -	20,297	6
Legacies, - - - - - - - - -	3134	63
By course of exchange, - - - - - -	33	94
	32589	44
More expended than received, - - - - -	6309	48
	$38898	92

The Disbursements were:

On account of Greenland,		$1922 74
South America,		160 59
Barbadoes,		1658 39
St. Kitts,		11121 69
Antigua,		6628 61
Jamaica,		2572 62
Labrador,		93 46
Danish West India Islands,		0 00
North American Indian mission,		1555 57
South Africa,		150 71
Calmuc mission,		647 84
	$27861 71	
Agents and book-keeper's salaries, house-rent, copying, stationary, &c.	836 85	
Postage of letters, parcels, &c.	401 50	
Interest on annuities, &c. more paid than received,	1286 6	
	$30386 12	
Pensions to aged and infirm missionaries, viz:		
Sixteen married pair, seven brethren,	$2751 91	
Twenty-nine widows of missionaries,	1395 80	
Sixty-seven children of missionaries, in different schools,	3772 50	
	7920 21	
Contributions in support of aged missionaries, who are still employed in Europe, for 1821,	592 59	
	$38898 92	

General statement at the close of 1821.

Arrears due at the close of 1820,	$12715 18	
Arrears contracted in 1821, as above,	6309 48	
	19024 66	
From this deduct:		
Some disbursements in former years, repaid in 1821,	1097 22	
Extinct annuities,	642 96	
	1740 18	
Actual deficiency at the close of 1821,	$17284 48	

Letter of the Committee, accompanying the above statement, addressed to the Congregations of the United Brethren.

"Dear Brethren—The external support of our missions among the heathen amounted in the year 1821, to $38898 92 which was

$5106 53 less than in the preceding year. The receipts towards defraying these expenses were $32589 44 leaving an errear of $6309 48. The expense attending the mission in St. Kitts has also in the year 1821, been the greatest of all, amounting to $11121 69, chiefly owing to the building of the new settlement at Bethesda.

"To our worthy and respected friends in Germany and Switzerland, Holland, Sweden, Denmark, and North America, we are highly indebted for their liberal contributions and more especially to the Associations formed in England and Scotland for the support of the Brethren's mission's, whose generous attention to our wants, and bountiful assistance have excited within our breasts the most grateful sensations, and afforded us the greatest encouragement, to trust to the Lord in every time of need. He himself has wrought in the heart of those worthy and generous friends, as well as in the Brethren and Sisters belonging to our congregations and societies that willingness, to exert themselves in endeavouring to promote the extension and welfare of His kingdom on earth, and we pray Him to reward them abundantly, granting them His blessing in all they do in his name, and for His glory.

"Amidst many trials and dangers, to which our missionaries have been exposed in the course of last year, both by land and sea, our Almighty Saviour has held His protecting hand over them, and brought them all in safety to their destined places.

"Some have departed this life and are now with the Lord resting from their labour, others being worn out in the service, have returned home to spend the remainder of their days in our congregations, but we give thanks to the Lord of the harvest, that we have been enabled to supply their places by Brethren and Sisters, prepared by His spirit to enter into His harvest.

"In all the missionary settlements, being upwards of thirty in number, and in which 168 Brethren and Sisters are employed, the preaching of the Gospel has produced more or less fruit, and the efficacy of its divine power has been made incontestibly manifest in the deliverance of sinners from the yoke of sin and satan, and the sanctification of soul and body.

"In the Island of Antigua several proprietors of plantations, as well as the colonial government, have most generously assisted in defraying the expenses of two new missionary settlements, Cederhall and Mountjoy. In Jamaica the negroes have shown more hunger after the word of life, and it is much to be wished, that God Himself would raise up active and willing promoters of the salvation of the negroes in that Island, by whose aid we might be enabled to form a new establishment in the Mayday mountains, where the Lord has opened a door for the messengers of peace to enter in, and prepared the heart of the people to receive the Gospel. The mission among the negroes at Paramaribo, in Surinam, is, by the blessing of God upon it, in a flourishing state, but we regret, that we have been under the necessity of relinquishing the attempt made to bring the gospel to the negroes on the river Neukeer.

"The new mission at Enon, in South Africa, becomes more and

more firmly established, and the assistants, lately arrived, find employment sufficient in caring for the congregation of Hottentots collected in that settlement.

"The mission among the Delaware Indians in North America, has caused us much trouble and distress, though we cannot say, that our Brethren have laboured altogether in vain. On the other hand the success attending the mission among the Cherokees affords a cheering prospect of future prosperity.

"The various hindrances and difficulties, which for many years have impeded the zealous exertions of our Brethren to bring the gospel to the Calmucks were certainly very discouraging. Present appearances however justify, more than ever, a well-grounded hope of the genuine conversion of many of those heathen, who, in their natural state, are in bondage to the most absurd superstitions.

"The jubilee of the establishment of the mission among the Esquimaux in Labrador, fifty years ago, was celebrated on the ninth of August in all the three settlements, Nain, Okkak, and Hopedale, with much blessing, and with the most enlivening anticipation of continuing and increasing prosperity. The venerable British and Foreign Bible Society have most generously printed the gospels, acts, and epistles in the Esquimaux language for the benefit of this mission, and were pleased to accept the humble free-will offering sent by the converted Esquimaux, in token of their gratitude. The Society has likewise printed the New Testament in the Greenland language, for the use of the Christian Greenlanders in our three settlements on that coast. The journey undertaken by Brother Kleinschmidt from Lichtenau, to the vicinity of Statenhook, and the joyful reception the visitors met with from the inhabitants in the most southern districts, occasioned an application to be made to his majesty, the king of Denmark, for leave to establish a fourth missionary station in that inhospitable region, which has been graciously granted.

"Let us, dear Brethren, unite anew to entreat our Lord, the Saviour of the world, to accompany the testimony of our missionaries, concerning His atonement, with power, and, through demonstration of His Spirit, to vouchsafe a new visitation of His grace among those heathen nations, that yet lie buried in darkness; to grant success to His servants of every Christian denomination, that all may assist in gathering in the reward for the travail of His soul, and to send more faithful labourers into His harvest, endowed with grace and power from on high to do His work. And may He likewise grant a succession of benevolent souls, whom He renders able and willing cheerfully to contribute towards the support of the missions, inspiring them with renewed zeal in the glorious cause in which they are engaged with us.

"We trust that He will preserve unto the church of the Brethren, both in the Old and New World, that disposition of mind, to persevere in faith in these blessed exertions, that the number of those who believe on Him and do His will, may increase among all heathen nations, to whom we are sent.

"For ourselves we most earnestly entreat you not to be weary in

assisting us by your prayers and intercession, that we may be strengthened to fulfil the important charge committed to us, to be instrumental in promoting the welfare of the missions of the United Brethren, according to the mind and will of our Lord and Saviour, whom we desire to serve in all we do.

"In true union of Spirit with you all, grounded on the only foundation of true happiness in time and eternity, even Jesus Christ our Saviour, we, together with all the members of the Elders' Conference of the Unity, salute you, as your faithful and affectionate Brethren,

JOHN GOTTFRIED CUNOW,
LAURENCE WILHADUS FABRICIUS,
GOTTLOB MARTIN SCHNEIDER.

Berthelsdorf, near Herrnhut, Upper Lusatia, September 12, 1822.

SELECTIONS

From the Records of the United Brethren's Church.

No. VIII.

Attempts made by the Brethren to extend their Connexions, and the Knowledge of Evangelical Truth.

EVER since the Brethren, after separating themselves from the Romish church, had united as a church of Jesus Christ, and by their Episcopal ordination, received from the last bishop of the Waldenses, were authorized to ordain their own ministers, they had experienced a continual change of rest and persecution. Nevertheless, though reviled and oppressed by their adversaries, they abated nothing in their zeal to extend the knowledge of evangelical truth, and to seek upright Christian congregations in other countries, with whom they might form a spiritual union. They first deliberated upon entering into closer fellowship with the Waldenses living in their neighbourhood. The purity of their doctrines, and their pious conversation, had greatly edified those Brethren, who visited them; they only regretted that the Waldenses did not then boldly confess the truth, but to avoid persecution, had consented to many customs, which in their consciences they could not approve. The Brethren therefore, by deputies, sent a kind remonstrance respecting these, and some other doubtful points, and offered them the right-hand of fellowship. The bishops and elders of the Waldenses confessed their deviation from the principles and practice of their predecessors, expressed an honest intention to reform, and joyfully accepted of the proposal to unite in church-fellowship. But before this union could be effected, they were betrayed to the Romish clergy, by some of their own number, who objected to the reform; upon which a violent persecution broke out, their venerable bishop Stephen was burnt, and their congregation dispersed. Many of

them fled to the Brethren at Litiz and Fulnec, in Moravia, insomuch that these congregations obtained a considerable increase.

During the reign of Wladislas, many men of learning, counts, barons, and others of the nobility, joined the Brethren, and built meeting-houses for them upon their estates, the churches being all given to the Calixtines by the laws of the realm. Thus, about the year 1500, about two hundred congregations of the Brethren were established in Moravia and Bohemia.

Their adversaries now accused them of separating themselves with sectarian obstinacy from all other Christian communities, and of maintaining that they were the only true church, and that whoever would be saved, must join their fellowship. The Brethren indeed were not willing to mix with the great and corrupted mass of so-called Christians; but, that they might clear themselves before God and their own consciences from the charge of schism, they sent, in 1474, four deputies, provided with the king's letters of safeguard, and at the expense of some of the nobility, to travel through various countries, and make search for such Christian congregations as were free from Popish errors, and lived according to the rule of Christ and his apostles; with whom they wished cordially to unite. The conscnior, Luke, went to Greece and Dalmatia; Mark Kokowcz visited the different provinces of Russia and Sclavonia; Martin Kabatnik penetrated into Palestine and Egypt; and Caspar Marchicus visited Constantinople and Thrace. They returned, after some years, with the melancholy account, that they had indeed found Christians every where, but none of the character above described; and that all Christendom appeared so dreadfully degenerate, that those who called themselves Christians, seemed wholly devoted to every species of vice. After this, two Brethren were sent, in 1486, to Italy and France, with a commission to search for the remnant of the Waldenses, who might be hid in some unknown corner, and to get acquainted with their real state. But, except a small number of persecuted Waldenses, these deputies found very few, who grieved in silence for the general apostacy. They were even witnesses of the burning of several worthy persons, for the gospel's sake. The Brethren therefore could do nothing but cry to God to have mercy upon this degenerate race of Christians; and, at a Synod held in 1489, resolved, that if it should please God in any country to raise up sincere teachers and reformers, they would immediately unite with them. This resolution was made in hope against hope; for though Luther and Zwinglius were living at that time, there was no immediate expectation of a reformation in the church.

Though the Brethren patiently endured all trials, they were nevertheless actively intent, even under persecution, not only upon having the word of Christ dwelling richly among their own people, but upon making it known throughout the whole country. The art of printing was now in more general use, and having procured a Bohemian translation of the Scriptures, they got it printed at Venice, being the first of any people in Europe, who printed the Bible in the language of their own country. This precious book, which hitherto had been almost

entirely unknown to the common people, met with so rapid a sale, that they published a second and third edition of it at Nuremberg, and at length established three printing offices in Bohemia and Moravia, which, at first, were wholly employed in printing Bohemian Bibles. The abovementioned translation, made from the Latin vulgate, remained many years in use among the Brethren. But when, after the reformation, the Hebrew and Greek languages were taught and studied with more care and diligence in the Protestant universities, they sent some of their own candidates for the ministry, for that purpose, to the universities of Wittenberg and Basle. After their return, Baron Scheroten provided the funds for establishing a printing office in his castle at Kraliz, in Moravia, where Bishop John Aeneas, assisted by several other ministers, was diligently employed for fourteen years in a translation of the Bible, from the original languages. It was printed in numbers, from 1579 to 1593, and, being much approved, passed through several editions.

No. IX.

Endeavours made by the Brethren to join the Reformers and Protestants.

The hopes of the Brethren, that God would, in due time and place, raise up faithful ministers for the reformation of the church, were now realized. A century had elapsed, since the martyrdom of John Huss. The remarkable words of that witness of the truth, spoken to his judges and tormentors in the last days of his life, remained unforgotten. "An hundred years hence," he said, "you will be obliged to render an account of your proceedings to God and to me." Many, therefore, were in expectation of a general reform, when that heroic servant of God, Martin Luther, was raised up, and in 1517, began publicly, and with great zeal, to bear the same bold testimony which John Huss had done, against the errrors of the Romish church, and the scandalous sale of indulgencies and remission of sins.

Previous to this event, the Brethren having heard that the learned Erasmus, of Rotterdam, was endeavouring to reform the system of divinity as taught at the public schools, sent two deputies in 1511, to present him with the apology delivered by them three years ago to king Wladislas, and to request him to examine its contents; adding, that if he found any errors in it, they should be thankful to be better instructed; but if he deemed it consonant to the word of God, they hoped he would bear some public testimony to the justice of their cause. But this great man, so much esteemed for wit and learning, had not courage and sincerity enough to risk his reputation in the world for the sake of the despised church of the Brethren, and therefore dismissed the deputies with words to this effect: "that he had indeed found no errors in their apology; but to give a public testimony would only injure him and his writings, and not be of any service in defending the Brethren against their adversaries: he therefore advised them to prose-

cute their good work in stillness, as hitherto." He used the same caution afterwards in the great reformation in the church, insomuch that it was usually said of him, "that he had indeed opened the door, but himself would not enter in."

The Brethren, however, were not deterred by his refusal publicly to adopt the cause of truth, but some years after applied to Martin Luther, as a man of known faithfulness. Having heard that he had been made the instrument of great blessing, by his bold testimony of the truth; they deputed, in the year 1522, two Brethren, John Horn and Michael Weiss, to wish him God's speed in that work of reform, which he had just entered upon, and to give him an account of their doctrine and constitution. Luther received them kindly, and acknowledged their zeal for the truth, and declared, that, though he had formerly entertained great prejudices against the Brethren, he had been much strengthened by their conversation. In the year following, the Brethren wrote again, and represented to him the necessity of combining Christian practice and discipline, with that soundness of doctrine, he had introduced; on which, in his answer, he remarks as follows: "We cannot yet bring it to bear, that such an exhibition of the true doctrine, in an holy life and conversation, should take place among us, as is said to be found amongst you. With us, matters are still in a rough state, and we proceed slowly; but pray for us." The Brethren judged from this, that Luther and his assistants were earnestly intent upon this great work, and, in 1524, inquired again by letter, how far he had advanced in the introduction of Christian discipline into the church. When they found, that, as yet, no steps had been taken, they observed to him, that this neglect operated against the Brethren's church; for many of their own congregation, who were not yet sufficiently grounded in the faith, were preparing to quit their communion, as they might hear the gospel elsewhere, without being bound to follow its precepts. Luther, who was at that time, fully employed in propagating and defending evangelical truths, did not like this rebuke, and their mutual friendship seemed to suffer some interruption. He even went so far as publicly to declare, that he disapproved of some of their regulations. But when, in 1532, they sent him the confession they had delivered to George, Marquis of Brandenburg, he caused it to be printed at Wittenberg, and in his preface declares, that he had given up all his objections, concluding thus: "We ought to give fervent thanks to God and the Father of our Lord Jesus Christ, that, according to the riches of his glory, he has caused the light of his word to shine forth out of darkness, and we justly rejoice with the Brethren, both for their and our sakes, that we, who were sometime afar off, are brought together into the sheep-fold, under the only Shepherd and Bishop of our souls, to whom be praise for ever and ever. Amen!" From that period, Luther remained in uninterrupted friendship with the Brethren, though they did not omit from time to time, both by letters and deputies, to encourage him to introduce a regular system of church discipline. He received their admonitions in love, and promised to bestow the strictest attention to this point, as soon as the troubles in the church should

cease. He made a similar declaration to the deputies of the Brethren, in 1542, gave them, in presence of the other professors of the university, the right-hand of fellowship, and said: "Be diligent in promoting the work of Christ among your people, as you may find opportunity: we will do the same, according to our ability." Soon after which, he wrote to John Augusta, chief Senior of the Brethren's church: "I exhort you in the Lord, that you persevere with us to the end in fellowship of spirit and doctrine, and by word and prayer, fight with us against all the gates of hell." But as it soon after pleased God, to take his faithful servant Luther to glory, the introduction of that discipline, which he himself owned to be most essential, was omitted.

Other worthy men, who laboured with Luther in the work of the reformation, and took notice of the soundness of doctrine and good order maintained in the church of the Brethren, expressed also their regard and approbation, but were convinced of the difficulties attending the introduction of that church discipline, so much recommended by them, among the general mass of protestants. Philip Melancthon wrote to them as follows: "Being of one mind in the essential doctrines of Christianity, let us receive each other in love. No difference in religious forms and ceremonies shall disturb or alienate our affections. The strict observance of discipline in your church pleases me much. Would to God it could be better attended to among our people. Concerning my good-will towards you, I beg you to think thus, that I desire from my heart, that all those, who love the gospel, and wish, that the name of Jesus Christ may be extolled and made known, may embrace each other in brotherly love, bear with each other, and altogether give diligence, that their doctrine may promote the glory of Christ, that by hatred and grievous disputes among themselves, they may not ruin their own cause."

Those two celebrated divines, Bucerus and Capito, wrote about this time, from Strasburg, to the Brethren, desiring to receive a true account of their doctrine and regulations: upon which the Brethren deputed Matthew Erythreus, whose report so greatly affected the venerable Bucerus, that he shed tears of joy, and expressed his approbation of the doctrines and discipline of the Brethren's church, in the presence of all the other divines at Strasburg. He addressed the Brethren thus: "It is my most fervent wish, that you may not lose that particular gift you have received from God, but rather excite us also to obtain the same by your example: for I believe, that you alone in the present age, unite sound doctrine, with pure, true, and salutary discipline, not tormenting, but convenient and useful. We pray the Lord, that He may preserve this peculiar appearance of His kingdom among us, and cause it to increase from day to day." On this occasion also, John Calvin, at that time minister of the French exiles at Strasburg, became acquainted with the Brethren; and both he and his assistants frequently mentioned their approbation of them by letter. Calvin likewise endeavoured to introduce some of their regulations, by occasion of the reformation of the church at Geneva.

Thus the Brethren became acquainted and corresponded with the

principal reformers, by whom they were esteemed and approved, and often represented as examples to their congregations; and though a closer union could not be effected, the Brethren fearing, that thereby they would lose something of that apostolical church discipline, which they deemed so great a treasure, yet the immediate successors of the reformers requested a continuance of their spiritual fellowship.

Various Missionary Accounts.

From the latest Reports of the Elders' Conference of the Unity, for June and July, 1823.

WEST INDIA ISLANDS.

Letters from Brother Hohe at New Herrnhut, on St. Thomas, dated about the middle of April, mention the prosperous state of the mission on the three Danish Islands. The seven congregations established there, had enjoyed a season of grace, particularly at the celebration of the Passion-week and Easter. Sister Goetz had been dangerously ill, and Brother Boenhof was slowly recovering from a pulmonary complaint. Letters from Brother Sybrecht, dated Friedensthal, St. Croix, April 16th, contain the pleasing intelligence of the satisfactory state of that congregation, and likewise mention, that the missionaries on that station enjoy the blessing of health. From Easter 1822, to the same date 1823, the congregation at Friedensthal had increased by 217. During that period 44 adults were baptized, 81 received into the congregation, and 92 admitted to the holy communion.

SOUTH AFRICA.

The latest accounts from the Missionary stations among the Hottentents, are of April 1823. Many remarks and occurrences mentioned in a journal of that mission, continued to the end of March, call for fervent gratitude to the Lord, both for his gracious dealings as the God of Providence, and for the unwearied faithfulness, with which His Spirit continues to bless the labours of the missionaries. The harvest of grain in November and December was uncommonly plentiful; the vineyards also yielded abundantly. The very early rains in March were so seasonable, that the pastures were finer and more abundant, than had been the case at that season, in the recollection of any one. The consequences, however, of the scarcity of provisions, and food for cattle of last year, were still measurably felt. More than one half of the working cattle had been consumed, and many of the inhabitants of Gnadenthal had been obliged, to go among the farmers, and work for wages. This is so much the more to be lamented, as many of them are so involved in debts, that in all probability they will be prevented

from returning to their habitations for several years. The Brethren have it in contemplation to establish a granary for seed-corn. The missionaries at the three settlements enjoyed good health. The gable-end of the church at Groenekloof has been carefully rebuilt.

By letters from Brother Sauter, dated St. Johns, Antigua, June 26th and July 3d, it appears that Brother and Sister Sauter, after twenty years labour on that station, have accepted a call to the service of the Mission in St. Kitts; and Brother and Sister Procop from the latter would take their place in Antigua. The missionaries on this Island enjoyed health; yet were not entirely without apprehension of sickness; the rainy season, so productive of diseases, having set in some time ago. Much distress prevailed throughout the Island from the want of money; in consequence of which commerce and every kind of business suffered. Yet was the progress of the gospel not impeded by these circumstances; on the contrary the hunger of souls after the bread of life, the regular and diligent attendance upon the means of grace, and the progressive increase of the number of negro converts, are animating proofs of the blessing of God, accompanying the labours of the missionaries. The great extent of the missionary work on that Island may be seen from the number of souls, under the care and instruction of the Brethren at the end of last year. To the five congregations (the sixth establishment is not yet provided with a resident missionary) on the Island belonged

4785 communicants,
2735 baptized adults and candidates for the Lord's supper,
2214 baptized children, under twelve years of age,
1613 candidates for baptism,
2614 new people, and such excluded, who frequent the church,

In all 13961.

The erecting of a new church in the town of St. Johns is now determined upon; and the aid of our Brethren and friends to missions generally is solicited for this expensive undertaking. In consequence of a petition presented to the governor of the Island, leave was given for the laying out of burial grounds at all the missionary establishments in the country for free people, belonging to the congregation; the law formerly requiring, that such could be interred only by a clergyman of the established church, not without considerable expense.

It is in contemplation to sell the estate at Carmel, belonging to the mission; and to purchase in place of it a suitable spot in the May-day mountains, with a view better to serve the negroes in that neighbourhood with the gospel.

The annual Conference of ministers of the gospel, of various Protestant churches, was held at Herrnhut in Upper Lusatia, June 11th. Seventy ministers and nine candidates for the ministry were present. Many encouraging letters from ministers and associations of ministers

from distant parts of Europe were received and communicated. Their contents afforded an opportunity for amicable and instructive discussions, as regards the important office of the ministry. A perception of the divine favour attended the meeting; and all present rejoiced at that sacred union of Spirit, which connects in the bonds of peace so many witnesses of saving truth in such various countries.

SOUTH AMERICA.

Brother Genth at Paramaribo, informs us in his last letters, dated August 22d, that the mission continued to enjoy the blessing of the Lord of the harvest, and that the missionaries were in health. The latter circumstance calls for our special gratitude, as the coast of Surinam was visited by an epidemic, during the months of June and July, which proved fatal to many people, particularly aged and infirm negroes During the month of June sixteen negroes of the congregation at Paramaribo, departed this life by occasion of this disease. This congregation consisted at the commencement of the present year of 1073 persons, and several doors were opened to the preaching of the gospel on plantations in the vicinity.

RUSSIA.

Our congregation at Sarepta near Astrachan, which was originally established with a view to carry the gospel among the Calmucks, and whose endeavours the Lord has been pleased to bless of late years, has met with a most afflicting visitation by fire. On the 9th of August, at one o'clock, P. M. the flames broke out in the out-buildings of the tobacco manufactory; and in the short space of four and an half hours, the store, with all the manufactory buildings, the warden's house, the two large dwelling houses of the single men, the distillery, the drug-store, and twenty-four family houses, had become a prey to the flames. Then, through the merciful aid of the Lord, the progress of the fire was checked. Two persons had lost their life upon this occasion; twenty-eight families, seventy single men, and upwards of twenty servants' families were left without a home; yet by the merciful providence of God the houses left standing, were sufficient to afford a temporary shelter to all, who had lost their own homes, though the better half of the place is consumed. Brother Reichel of Sarepta writes: "That, which comforts our hearts in the midst of this heavy affliction is this, that the whole congregation, as one man, is bowed down in abasement before the Lord, and humbly acknowledge: 'We have merited this severe chastening, and the Lord, who chastises us, is our merciful Saviour, who will heal us—His will be done!' On every countenance we read humble resignation, combined with confident trusting in the Lord, a sentiment, confirmed by the expressions and tears of all. The amount of the loss sustained has not yet been ascertained."

BIOGRAPHY

OF BROTHER JOHN KROPATSCHECK,

Who departed this life at Berlin, December 13. 1817.

(WRITTEN BY HIMSELF. TRANSLATED FROM THE GERMAN.)

(CONTINUED FROM THE LAST NUMBER.)

THE thought now occurred to me, that it were impossible for me to stand before God in the condition I was then in; and thus I came to the fixed determination to do penance. I therefore immediately begged my parents to have their names, as well as my own and my younger brother's, enrolled among the fraternity of the Jesuits in the city of Jenikow. My parents acceeded to my wish—the whole of us joined the faternity; and from those books which we had to buy, on our reception, we could learn, how we were to demean ourselves with respect to the observance of diverse rules and devotional exercises. We rendered strict obedience to every point, and in addition to this, I resolved unalterably to fast several days in the week, and neither to eat nor drink for the space of twenty-four hours. While fulfilling this design, I would notwithstanding labour very hard, so that, when night came on, I trembled for weariness. Being now about eighteen years of age, and persisting in what I fancied was true repentance, such wicked blasphemous thoughts arose in my mind as made me shudder and tremble all over. This state of mind lasted for several weeks, and I became so dejected and worn down with grief, that day and night I knew not what to do and where to turn. Although I was unwearied in prayer and persisted in my piety unremittingly, yet nothing would avail me. When it occurred to me—as sometimes it did—to put a period to my miserable existence one way or another, then would this sigh arise out of my heart: "Righteous God! Thou Thyself hast given me my life; do Thou therefore take it from me again and damn me on account of my sins; I will love Thee for it in hell among the damned; I will confess that Thy dealings with me are just!"—Having laboured for sometime under this horrible temptation, it happened that a pilgrimage was undertaken at Kuttenberg to St. Barbara. Thither I also went with fervent prayer and singing. Immediately on my arrival, I confessed my sins to a Jesuit, and revealed to him what abominable thoughts concerning God, tormented me. He inquired whether I took a delight in such thoughts, to which I replied in the negative. He then endeavoured to comfort me, by assuring me, that it was a temptation of Satan, which would psss over without injury, if I feared to grieve God with such thoughts; at the same time he prescribed some prayers and then imparted absolution to me. But my comfort was of short duration, when after several days I was again assaulted by such thoughts, which reduced me to the very verge of despair.

In the mean time, Betschan, the above said venerable old man departed this life, and I refreshed my mind and memory by recalling some

of his important discourses from the Bible. I also resolved to form an acquaintance with his son, in order to ascertain how I might procure the Old and New Testament, that I might read it myself. The very next Sunday I set out on my way to him, and to my great joy, found him reading in a Catholic edition of the New Test ment. I listened attentively to him; but he carefully watched me to see what I would say to it, and endeavoured gradually to lead me to this conviction, that there is salvation in none other, neither is there any other name under heaven given among men, whereby we must be saved, except the name of Jesus Christ. He exhorted me to fly for refuge to Him with my whole heart and present my prayers to God in His name; then would I see, what the holy and divine Spirit would do in my heart. These admonitions I willingly received and pondered on them in my heart. I still, however, continued to believe in the adoration of saints and their intercession with God and bowed to crucifixes and images. Perceiving that my friend was of a different opinion from me on this head, I once took him seriously to task about it, when he replied: "Hear, what I say: God is a Spirit, and they that will worship Him, must worship Him in spirit and in truth. That our Saviour suffered on the cross, shed His blood and died for us, is an ever precious truth, and thereby He has fully reconciled us to God and hath obtained an eternal redemption for us. He that would pray effectually must do it in the name of Jesus, and not in the name of any saint whatsoever. If therefore you seek salvation, you may find it with him. He. and He alone is the Lamb that beareth the sins of the world; he is the Saviour and benefactor of the whole human race." The Lord blessed this discourse to my heart, that from that time I took my refuge to Him *exclusively*, and prayed to Him only, to have mercy on me; pardon my sins, and lead me by His Holy Spirit on the way to life eternal. One day taking a walk with my friend, he sang the hymn translated into the Bohemian dialect: "How bright appears the morning star," &c. whereby I was exceedingly affected, and begged him on our return home to dictate it to me, that I might commit it to memory. He consented—but on further requesting him to let me have the loan of an evangelical prayer-book, with which he had previously made me acquainted, he refused a great while, fearing lest it might become the means of betraying him and his mother. At last, however, he gave way to my solicitations; but I had to promise to let no one, not even my father see the book. In return he willingly lent me a Catholic edition of the New Testament, which I was at liberty to read to our family. He cautioned me at the same time, not to receive the illustration annexed to each chapter at random, but to pray for the illustration of the Spirit of God, that he would open my understanding. I followed this advice, and thus every thing was plain, and I learned more and more to address myself with all my wants immediately to Jesus Christ. He in particular freed me of those tormenting thoughts, as stated above, wherefore I rejoiced exceedingly, thanked Him for this blessing with streaming eyes, and surrendered my whole heart to Him to be His eternal property. My parents inquiring of me, why I would no longer pray over

the rosary with them, I endeavoured to convince them from the New Testament, that this was not the right way to pray; whereupon they left me to my own conviction and gradually changed their mind.

Being about twenty-two years of age, a number of baggage wagons were brought by the Imperial army, quartered between Prague and Kollin into our village and the neighbouring towns to undergo a repair. This was the work of a whole winter, and my father with his seven hands had to put all their powers to a stretch to finish it. While thus engaged, I contracted a mortal disease, which befel me after Christmas, and continued upon me till towards spring. My father, on seeing me reduced so low, wanted to call a clergyman who should administer the holy sacrament to me. I begged him with tears, not to do it; as I was very willing to die in the knowledge and grace once received, and in the faith of my Saviour, the only Mediator, that I might be with Him for ever. He then returned to his work, weeping, and at the same instant my friend Betschan entered the room. He discoursed with me on the comfortable truths of the Holy Scriptures, and strengthened my faith by their promises. On informing him, that my father was going to call a priest, he said: "Do not fear him; but do you confess *Him* in whom you have believed; be not ashamed of Him before men, lest He be one day ashamed of you before His Father and the angels in heaven!"—He then prayed with me from the fullness of his heart and left me with tears.

On his return home, he also fell sick. My father, however, fearing he would incur a penalty, if I should die without taking the sacrament, next day sent for a clergyman. The chaplain being come, I had to confess my sins and pray a paternoster; but being also required to repeat an Avia Maria, I remained mute. He asked me, why I would not beg of *Mary* to intercede for me? I replied: "that I had another intercessor, *Jesus Christ* the righteous, who is the propitiation for our sins." This greatly incensed him; he called me a heretic, and suggested, that probably my father was one likewise. He therefore immediately cited him into the room and examined him. But my father professing to be ignorant of the matter, he, in the presence of all the bystanders, inquired where I had got that faith from? I replied very mildly: "Not from my father, but from the New Testament that lies on the table." He snatched it up with avidity; but in finding it to be a Catholic edition, he quietly laid it down again. The precentor of our village, whom he brought along, assured him, that my father was a downright Catholic Christian; but that he had often seen me in Betschan's company, who, with his family, were known to be Lutherans. The chaplain then gave my father no further trouble; but he excommunicated me, while breaking a small stick over my head and threatening me with hell-fire and an ignominious burial. Filled with rage, he ran full speed with the precentor to Mathias Betschan, whom he found at the point of death.

On the following day the parson himself came to me, in company with a Jesuit, and now only my troubles commenced; for notwithstanding I was then combating a severe illness, they abused me shamefully,

and condemned me to everlasting fire. This oppressed my father with such excessive grief, that he fainted away and fell to the ground. The blacksmiths belonging to the army, who were present also, spit upon me; and one of them ran up to my bed and cried with a thundering voice, that he had a mind to take one of the pistols that were hanging there and blow out my brains. During all this time I felt very happy in my mind, and communed in my heart with my Saviour, without concerning myself about what they intended to do with my dead body, because the earth is the Lord's every where. Seeing that I was determined not to gratify them in a single point, the parson and the Jesuit consigned me over to Satan and left me. Some of my relations reproached me bitterly, and my father intreated me with tears to yield to the minister's wishes. Indeed he sent for him again several days after, and although I was resolutely determined not to recede in the least point from the truth once acknowledged, yet did I in some measure suffer myself to be moved by the clergyman. When, for instance, he asked me, whether I would voluntarily pronounce a confession of the only-saving Roman Catholic faith; I replied: Yes, because it was his will that I should. He then made a prayer, which I had to repeat after him; it was addressed to the Triune God, and to my surprise no mention was made of the saints. Having repeated this confession of faith after him, he assured me, that I was now once more received into the communion of the Romish church, and then administered the holy sacrament to me. At parting, he enjoined upon me, if I should recover, to avoid all intercourse with Betschan the Lutheran. I could not obtain the least intelligence how the latter fared; but four weeks after I was grieved to learn that he had departed this life. I hastened to see his corpse, which wore a serene smiling aspect, and I did not conceal how closely my heart was united with his.

Some months after, a Jesuit missionary came to our house; we were greatly alarmed, as we expected he would search after books that had been prohibited, and at that time he would have found several in our house. But he spoke kindly to my father; and ordered me to appear the Sunday following before the chancery at Jenikow. I spent the interval of time in fear and expectation of what should come to pass, and prayed fervently, that God would carry me through. Appearing at the time and place appointed, the Jesuit examined me for five hours together. At one time he feigned great affection, then again he was enraged at my replies, in particular, when, on being desired to inform against more of such heretics as Mathias Betschan had been, I could not name any. At last he grew friendly again and apologized for his importunity, saying he had received such limited instructions from the consistory. A fortnight after I had to appear at the parsonage, when a long indictment from the consistory was read to me, stating that I had been guilty of many sins against the church, for which I had merited punishment; that they would, however, pardon me, if I would once more, spontaneously and in the presence of two witnesses pronounce my confession of faith and renounce all heretical writings. The minister at last prevailed on me by entreaties to accompany him to the

church, where I had to lay two fingers on a great Latin book which he opened before the high altar, and to recite the confession of faith with a loud voice, in presence of the witnesses, whereupon he dismissed me with an exhortation. On my way home, weeping bitterly, I stept aside and prayed to God on my knees, not to lay this sin to my charge, that I had deposed a confession in opposition to my conscience.

I now began seriously to think of means how I might join an evangelical church; my conviction of the truth became more settled, but I also grew more circumspect. Some what better than a year after this, the man, from whom I had bought several evangelical books, was betrayed. He was abused with whipping, till he informed against those who had got bonks from him. At last he also named me, and requested me only not to deny it, when I would be cited before the missionary, but willingly to surrender the books. I was terribly alarmed; so was my father; and in particular, my stepmother, who indignantly reproached me with being the cause of all the afflictions we had already endured and might yet expect. In order to shelter my parents against the impending storm, I laid the books on the table and begged my father to take them to the minister, and fearlessly to inform him, that his son had bought them without his knowledge and consent. Presently after our country judge came, and announced to me, that I was instantly to appear before the chancery at Tupadel. On the way I besought the Lord to save me from betraying any one; and these words dwelt continually on my mind: "Christ laid down his life for us and we are also to lay down our lives for the brethren." Being arrived at the chancery, the missionary was in waiting with two other gentlemen, who immediately began to examine me, and to record all my depositions. The missionary allowed I was a liar, and had, somewhat better than a year ago, occasioned him a great deal of trouble by my stubbornness. Measures were immediately taken to compel me by stripes, to give that information which they required of me. Having received about ten lashes, I was again examined, and this they repeated several times hundrunning, till I had, as I was afterwards informed, received better than sixty stripes. Omitting the names of Mary and Joseph, when the pain forced me to cry out, this irritated one of the gentlemen to such a degree, that he struck me twice in the face with great force. Irons were then clapped to my feet, and I was threatened, that I should fare still worse the next day; and that they would continue these proceedings until I had confessed all I knew.

During the night, the jail-keeper's father-in-law came to me and expressed his commiseration, and a wish to have it in his power to relieve me. It immediately occurred to me, wherein he might render a service to me. On the following day a farmer, Wishata by name, a brother-in-law to my late friend Betschan, was to undergo an examination about evangelical books, and perhaps be treated in the same manner as myself. I knew that he had received a Bible and a Berlin hymn-book as a legacy from his brother-in-law, and that he also possessed a large Popish hymn-book. Through the medium of this man, I requested him to give up the last mentioned book; desiring by that

means to let him know, that I had not informed against him; but that I expected as a favour in turn from him, that he would not betray *me*. Next day afternoon he was brought before the chancery. On hearing this, and that he was to be abused with stripes, an inexpressible fear overcame me, and I thought I was forsaken of God. Added to this, the missionary once more assailed me with arguments and threats; and my stepmother, who was just then with me, entreated me, while wringing her hands, to confess all, and to inform against all I knew to be guilty; I prayed to God that He would not suffer me to be flogged a second time; as I could now endure it no longer and must prove a traitor to others. I was then called by the door-keeper into the chancery and was informed by him, that Wishata, on receiving several lashes, had confessed, that he was in possession of a Bible and the above-mentioned hymn-book, but about me he had said nothing. In the chancery I was again questioned; but I would confess nothing. "So then, you will not alter your speech!" said the missionary. I replied—"I cannot!" trembling with fear, that my knees knocked together. The three gentlemen silently eyed each other; whereupon for the present I was set at liberty, with this intimation, to hold myself in readiness, whenever the pastor would send for me again. I now went home and thanked my Redeemer, that he had not imposed a greater burden upon me, than I was able to bear; for on this occasion it appeared, that several who at first made a great boast of their constancy in the faith, were after all, moved by the afflictions.

Some weeks after an order was issued by the consistory, commanding all orthodox people to appear before their minister and renounce their heresies. Whoever would conform to this, and of his own accord pronounce the Catholic creed in the church, in presence of all the people, he should this time be forgiven. To this I too was obliged to conform; yet from that time I had no peace in my conscience, and began to think in good earnest of emigrating out of my native country. I prayed without ceasing to God, that He would provide ways and means for the execution of my design.

The peace which put an end to the seven years war, in 1763, being concluded, I immediately began to importune my father, to procure me a certificate of permission to emigrate. It was a great while before he could be induced to coincide with my wishes; at last, however, he consented to go with me, on Whit Monday to the director at Schleb, thinking and hoping we might be unsuccessful, because the director, who knew me, was a declared enemy to all Lutherans. On the way my father endeavoured to dissuade me from my purpose, and represented to me, that I was now almost twenty-five years of age, that I might commence business for myself, and that he would provide a smith's-shop for me. I told him, I would follow his advice, provided I could assuredly ascertain, that such was the will of God; he should therefore pray with me to Jesus, that He would turn the director's heart according to His will. Being just then in the vicinity of a village in which my father's brother, a pious man lived, in order to go on sure ground, I proposed, that I would intreat him to unite with us in prayer

for this purpose, because the Saviour said: "If two of you should agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Mat. xviii. 19. We did so. Then we laid the concern before the director at Schleb, he started no difficulties whatever, but ordered a permission certificate for one year to be made out for me. On our return homewards, my father began to weep, and often reproached me thus: "This is my reward for educating you!" On coming to his brother, he would not be convinced by him, nor by me, that it was so ordered of God that I should leave him in his old age.

On the following day we were to go into a wood, two miles off, where my father had a great deal of felled timber lying, in order to burn coals of it, that should serve him the whole year. I offered to accompany the workmen thither and not to leave him, as he would not acknowledge my peregrination to be of divine appointment. I spent a fortnight in the woods, and when my father occasionally came there, I mentioned not a word about my design; but prayed day and night to the Saviour, to make my father disposed of his own accord, to give me his consent whenever I would return home. During this period, our family had, without my knowledge, made every preparation for my journey, and when, on returning home, I asked my father, what he thought to my going, he said: "Since every preparation is made, go! yet I know you will not hold out one year, but will be glad to return home sooner."

On St. Peter and Paul's day, I arose early in the morning, intreated the Saviour to glorify Himself in the eyes of my relations by my design, and went to my parents, begged my father's forgiveness of all my misdemeanors, humbly thanked him for all his exhortations and corrections, and for every proof of his paternal love, and besought him to bestow his parental blessing, which he did; whereupon I acted the same part towards my stepmother and family, took leave of my brothers and sisters, in a similarly affecting manner. None of them were able, for grief only, to follow me to the door; I, however, felt a strong impulse to hurry off, without looking back; although it was a very severe trial for me to leave them. I thus continued my route towards Zittau, and having passed the Bohemian boundary, and reached the Saxon territory, I fell down and thanked God with tears, for the happy deliverance out of Babylon vouchsafed unto me, and vowed to Him, to abide by His word, not knowing that I was still carrying a Babylon, full of uncleanness and unrighteousness about with me in my heart. On coming to the city gate at Zittau, a man met me, who understood the Bohemian dialect, who immediately took me to a man, by the name of Elher, with whom I had formerly been well acquainted in Bohemia. He, with his wife, rejoiced exceedingly at my arrival, and invoked many blessings on me from the Lord of Sabaoth. After much friendly conversation with friend Elher, particularly in reference to the proofs of the kindness of Divine Providence, experienced by me, the time came on to go to church, whither I also immediately went. Elher had before service, informed the then Bohemian minister at Zittau, the Rev. Mr. Wod-

gitschka of the substance of my adventures. The latter afterwards communicated the same to the whole congregation and illustrated it with several examples from Scripture, in particular with the example of Abraham's leaving his own country for a strange land; whereupon he finally commended me by prayer to the continued guidance of God. I now fancied I lacked nothing more, but to go to the holy sacrament in fellowship with evangelical Christians.

Having worked four weeks at my trade at Zittau, another master from Friedensdorf, a neighbouring village, engaged me to work with him; and liking this man in every respect, he being also a Bohemian, I consented, on condition, that he should suffer me to go to the Bohemian church every Sunday, which he readily agreed to.

Thus I was at first a very strict evangelical Christian, and was offended with the conversation of other Christians, whenever I saw them transgress. If I entered with any body into a dispute on the subject, they endeavoured to reason me out of it, or apologized for such characters. I therefore resolved rather to hold my peace; and finding myself disappointed in my expectations and ideas, which I had entertained in my native country with respect to evangelical Christians, I began to think of returning home again; for my pride was greatly mortified, on finding, that I must pass over every thing in silence. I often prayed to God very fervently, in the open air, that he would so dispose the heart of my father, that he should desire my return by letter, to which I would cheerfully assent. But as day after day I waited in vain for a letter, I at last determined to wait the year out.

Several weeks after, I felt a strong desire to approach the Lord's table. I reproached myself for having left Bohemia for the express purpose of promoting my soul's salvation, and having not once received the holy communion; and for being tossed to and fro by the wind like a bending reed. I accordingly went to the above-mentioned minister, opened my mind to him and was advised to wait a few weeks longer, and to examine myself in the presence of God, whether I indeed desired to become a true follower of Jesus, to regulate my life according to His word, to take up his cross daily—no more to return to Bohemia, but through the assistance of the Holy Spirit, to abide by the once acknowledged truth unto my life's end; then he would instruct me and prepare me for the enjoyment of this sacred ordinance. I followed his advice, disclosed all my griefs and desires by prayer to my Saviour, and never since that time entertained another thought of returning to Bohemia. After the lapse of a few weeks I paid repeated visits to the minister, informed him of my determination, to which I solemnly pledged myself—went for a season to the preparation and then received the holy sacrament for the first time under both forms, on Good Friday, 1764. It is out of my power to describe how I felt affected, edified, and quickened in faith on this occasion.

At a time while I was indulging a notion of establishing myself in a village near Zittau, I received a letter from my father, desiring me to return home as soon as possible. In my answer, I requested him not to require of me to become a hypocrite in Bohemia,—expose myself to

still greater persecutions, for having taken the sacrament in the Protestant communion—and in fulfilling his desire, become an occasion of bitter repentance to him. He wrote me in return, that he had read my letter with tears, and learned from it, that I never intended to return to Bohemia again; he could not object to this measure, but would only commend me to the guidance of the Most High; and in case I would marry and settle at Zittau, he would send me tools to carry on my trade.

Now my sole care was bent upon learning the German language; I accordingly moved into the city, but was soon seduced by my fellow journeymen to a dissolute life. At first I felt a check of conscience, and even promised myself in good earnest to amend my life; but I persisted notwithstanding in this course three quarters of a year, insomuch that my conscience was entirely lulled asleep.

After this period it happened, that the master who had engaged me, got some work to do, which neither himself nor the foreman were a match for. I begged him to entrust it to me—and thereby enraged him to such a degree, that he dismissed me immediately the Sunday following. Being now at a loss where to procure work, I took my refuge to God in a fervent prayer, and then I thought I was moved to go to Dresden; and my friend Elher whom I consulted on the subject, also advised me to go thither: I immediately found employment there. On visiting the Bohemian preacher in that city, Mr. Peterman, he closely examined me why I had left Bohemia, all the while eyeing me attentively; and learning that my name was Kropatscheck, signifying in English, a *sprinkling-brush*, he said, while imposing his hand on my head: "Well! may the dear Saviour besprinkle you with his blood!"—A number of awakened souls assembled at his house, with whom he conversed on subjects such as these: how every man might obtain forgiveness of sins, how the Saviour met by His gospel all sin-laden souls, and how the Holy Spirit knocked at and laboured to convince every human heart, &c.; doctrines which I never before had heard discussed, neither in Bohemia nor at Zittau. I became so much attached to the man that I must converse with him every Sunday, either before or after service. His sermons proved a great blessing to me; I sighed and bewailed my miserable condition, and the Spirit of God operated so powerfully on my mind, that I loathed all my former self righteousness. I prayed for the forgiveness of all my sins, associated with such people only as I knew to be children of God, avoided all gay company, and attended the meetings of several lovers of the Lord Jesus in Mr. Peterman's house, from whose conversation I reaped incalculable benefit. I called to mind in the liveliest manner, how the faithful Shepherd had sought and received me into favour from my earliest infancy, and my conscience now most bitterly reproached me for having turned this grace to so poor an account.

In this happy frame I continued one year, and now I was reminded from Zittau to fulfill my engagement and come again. Instead of rejoicing on that account, I was very much grieved for it, and still I would not break my promise. I had promised my friend Elher to return after the

lapse of a year; for it was as much as determined upon between us, that I should marry his daughter. I accordingly committed all my concerns to the Lord's direction, and myself to the prayers of my friends at Dresden, and went again to Zittau. On coming to my friend Elber's, all were rejoiced to see me; but I felt such an anxiety in my mind, that I had much to do to hide it from them. Notwithstanding we conversed friendly together, and they would infer from what I said, that for the present I had no notion to marry and set up my trade. They tried every possible argument to prevail on me to alter my mind; but I went out and intreated the Lord to shew me what I should do. Next day I went to church and heard Mr. Wodgitschka preach again. He spoke from that text: "Beware of false prophets, &c." and warned his hearers against the Catholics, Calvinists, Herrnhutters, &c. My soul, thirsting for the grace and righteousness of Jesus, had to go away empty, and I regretted that I had left Dresden; for here I first began to discern the difference between evangelical teachers. This confirmed me in my determination not to stay at Zittau. I gave some of the money to my friend for his kindness to me, which I had deposited with him in trust, and left the remainder in his further custody.

Having worked for some time near Gœrlitz, I returned to Dresden, and by the divine direction, I obtained work with the same master with whom I had formerly been engaged. On visiting my dear friend, Mr. Peterman, he was exceedingly rejoiced at my arrival, and said: "Behold! here comes the stray sheep, desirous of soon returning again to the Shepherd of our souls, and to stay with him!" His discourses, as often as I heard them, were greatly conducive to my growth in self-knowledge and in the grace of our Saviour. I was so much ashamed on account of my sinful condition, and so melted down by reason of the bad improvement I had made of the visitations of my Lord, that when the minister, during a friendly interview with him, merely looked at me, the tears stood in my eyes, and I fancied he could look into my corrupt heart. I valued the meetings of the friends of Jesus, and I attended them with becoming respect; but I always felt dejected in them and prayed the Saviour incessantly to have mercy on me, and to pardon all my sins for the sake of His sacred wounds, and His blood shed on the cross for me. When, notwithstanding I could not obtain the assurance that my sins were forgiven, I at last came to this conclusion: "Either there is no mercy for you with the Saviour, because you resisted the Spirit of God and sinned, presuming on His mercy; or, it is not true, that a man can attain to the assurance of the forgiveness of his sins through Christ." And thus I sought to rid my mind of such disquieting thoughts, and followed various amusements of my fellow journeymen and inmates of the house, in order to divert my mind. But when I sat among my companions and heard the expressions of their extravagant joy, I could not stay, but had to absent myself. Occasionally I walked out alone into the field, and when I met jovial people, this thought would suggest itself to me: "Possibly these men, with all their immoderate cheerfulness, may sooner be saved, than you with your morose seriousness!"

One evening, sitting alone in my bed-chamber, I received a particular feeling of the Saviour's kindness to poor contrite sinners. The assurance that he had made an atonement for my sins, and that they were forgiven for His sake, was impressed on my heart in such a manner, as though I had received it out of His own mouth. In the morning I went to work very joyfully, and felt the blessed presence of my gracious Friend, to whom I surrendered soul and body to be His eternally. What Mr. Peterman and other dear Brethren had told me of the gospel, and what I had hitherto neither comprehended nor credited, I now believed to be the truth. My joy by day and night was so great, that I could hardly endure it, and I had often to exclaim: "O Lord! depart from me, for I am a sinful man!"

I now thought that all was right within my heart; but I was soon convinced how deeply unbelief is rooted in the heart, and how from it, every evil springs. After the lapse of a fortnight, my cheerfulness diminished daily more and more. I felt entirely forsaken of my Saviour, constantly saw nothing before me but my sin and misery, and felt it so pungently, that I was about to sink under the load. I would gladly have shed tears over myself, had I been able; but I could scarcely say or sigh: "Have mercy upon me!"

I often determined to disclose my unhappy condition to Mr. Peterman. But when I was on the way to him, I either turned back, or went to some other place; and when I at last came to him, I was mute for fear, and returned home afflicted, without having gained the desired point. Being therefore incapable of discovering myself to any one, being neither able to place any reliance on my former experience, nor apply the righteousness or the merits of Jesus to myself, I resolved to go among foreigners, or to sea; in order to escape the sight of those, who supposed there was something good in me. I therefore thought: "O you dear souls! if you could look into my heart, you would spit upon me and avoid all intercourse with me." Having thus seen myself a considerable time as a body without a soul, at one time, while I was at work a Bohemian hymn occurred to me, which had often proved a great blessing to me, and which begins thus: "O whither shall I fly? &c." While singing this to myself in spirit, I began gradually to awake from my reveries, and the fountains of my tears, which had long been dry, began to flow again. Scripture texts also came to my mind, and this was the first: "Return thou backsliding Israel, saith the Lord! &c." Jer. iii. 12; and I was enabled to look up with longing desire to Jesus as the Lamb of God slain for the sins of the world, and to sigh from the bottom of my heart: "My Saviour! Thou art my Lord and my God! I believe—help Thou my unbelief!" From that time forward I prayed daily for faith, began to be afraid of my own heart, and also guarded against a multiplicity of vows, of which I had been very lavish before. The word of comfort and consolation could again take an effect on me, and I came to know myself more and more as a *sinner*, who needs a Saviour; but I also learned to hasten to Him with all my misery, and to take from His inexhaustible store, grace for grace. He also owned me to be His, and proved Himself to me as an

all-sufficient Saviour. To cherish intercourse with His people, was my delight, and in particular I visited a countryman whose name was Spgewatschek, who was a great lover of the books of the ancient Bohemian and Moravian Brethren, by which I was greatly edified. On inquiring whether there still existed such congregations of Brethren, I received some account of the Bohemians at Berlin, and their different religious constitutions, and in particular of those who went by the name of Herrnhutters. This raised in me a desire to go to Berlin, which was fully matured, when Mr. Peterman read several letters to me, written by Mr. Servus, Lutheran minister of the Bohemians at Berlin, to all the lovers of the Lord Jesus. Being arrived there, I contracted particular acquaintance with the aforesaid minister; he became my curate, and I attended with some old honest Bohemians the prayer-meetings which he held with them every evening. When about three weeks had elapsed, I returned to Dresden, intending to fetch the baggage I had there; however, I suffered myself to be prevailed upon by my friend Spgewatschek, who was a gardener, to stay with him and follow gardening, in which business he promised to instruct me.

This happened in 1769; but I soon almost repented of the choice I had made. Work of this kind, which I was not accustomed to, required the most tedious exertions, and so debilitated me, that I was ready to give out. I would cheerfully have returned to my former trade, if my old master, on whom I called for that purpose, had offered me any work. I had prayed to God, that he would order my steps according to *His* will; but my former master merely inquired after the reason why I had altered my mode of living and suffered me quietly to depart. It was therefore not without regret that I returned to my gardening business, and I prayed to God that He would invest me with the strength necessary for it. Indeed my health then took a favourable turn, after I had been cured of an external gathering on my neck.

That same year I received a letter from Mr. Peterman in Berlin, who invited me to return thither, and work as a gardener to the Rev. Mr. Servus's mother-in law. But this I flatly refused; when, however, I was repeatedly urged by letters to do it, I at last consented to come. My health indeed was not yet fully restored; yet I ventured to go to Berlin on the persuasions of my Dresden friends, and quietly kept house for widow Mosiseh, the Rev. Mr. Servus's mother-in-law, till the ensuing spring.

(To be concluded in the next Number.)

TERMS OF THE PUBLICATION.

I. The work to appear in quarterly numbers of 48 pages, octavo, printed on good paper, with a new type, and stitched in a coloured cover, with a title page, and table of contents.

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